THE WHOLE TREATISE OF THE CASES OF CONSCIENCE, DISTINGVISHED INTO THREE BOOKES.

Taught and deliuered by M. *W. Perkins* in his *Holy-day Lectures, examined by his owne* Briefes, and published for the common good, by *T. Pickering* Bachelour of Diuinitie.

Newly corrected, with the two Tables set before the first booke; one of the Heades and Number of the Questions *propounded and resolued: another of the principall Texts of* Scripture, which are either explaned, or vindicated *from corrupt interpretation.*

Rom. 14.23.
Whatsoeuer is not of Faith, is sinne.



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XUM

TO THE RIGHT HONOVRABLE, EDWARD, LORD *DENNIE*, Baron of Waltham, &c.

RIGHT Honourable: There is no one *Doctrine*, reuealed in the word of God, or diſpenſed by the Prophets and Apoſtles, of greater vſe and conſequence in the life of man, then is that, which preſcribeth a Forme of releeuing and rectifying the Conſcience.

The benefit, which from hence iſſueth vnto the Church of God, is vnſpeakeable. For firſt, it ſerueth to diſcouer the cure of the dangerouſeſt ſore that can bee, the *wound of the Spirit*. Which how great a croſſe it is, the wiſe man reporteth out of true experience, when he ſaith, *that the Spirit of a man will ſuſtaine his infirmity, but a wounded Spirit who can beare it*? And his meaning is, that no outward griefe can fall into the nature of man, which will not bee with patience indured, to the vtmoſt, ſo long as the minde is not troubled, or diſmaied. But when once the Spirit is touched, and the heart (which being well apaied, is the very fountaine of peace to the whole man) ſmitten with feare of the wrath of God for ſinne; the griefe is ſo great, the burden ſo intolerable, that it will not by any outward meanes be eaſed or aſſwaged. Prou. 18. 14.

Secondly, it giueth for all particular Caſes, ſpeciall & ſound direction; whether man bee to talke with God, in the immediate performance of the duties of his Seruice; or to conuerſe with man; according to the ſtate and condition of his life, in the Familie, Church, or common-wealth. The want of which direction, of what force it is, to turne the actions of men, which are good in themſelues, to ſinnes in regard of the agents, S. *Paul* affirmeth in that generall Concluſion, *Whatſoeuer is not of faith, is ſinne*. Wherin he would teach vs, that whatſoeuer is done, or vndertaken by men in this life, whether it concerne the knowledge and worſhip of God, or any particular duty to be performed by vertue of their Callings, for the common good; whereof they haue not ſufficient warrant, and aſſurance in Conſcience, grounded vpon the Word, that it Rom. 14. 23.

is to be done, or not to be done; to them it is a ſinne.

Thirdly, it is of all other Doctrine (being rightly vſed) the moſt comfortable. For it is not founded in the opinions, and variable conceits of men; neither doth it conſiſt of Concluſions and Poſitions, which are onely probable and coniecturall: (for the Conſcience of the doubting or diſtreſſed partie can not bee eſtabliſhed and rectified by them) but it reſteth vpon moſt ſufficient and certaine Grounds, collected and drawne out of the very word of God; which, as *it is mighty in operation, pearcing the heart, and diſcerning the thoughts and intents therof*, ſo is it alone auaileable and effectuall to pacifie the minde, and to giue full ſatisfaction to the Conſcience.

Heb. 4. 12.

And as the benefit is great; ſo the want of this Doctrine, together with the true manner of applying the ſame, is, and hath beene the cauſe of many and great inconueniences. For euen of thoſe that feare God, and haue receiued to beleeue, there be many, who in the time of their diſtreſſes, when they haue conſidered the waight and deſert of their ſinnes, and withall apprehended the wrath of God, due vnto them; haue beene brought vnto hard exigents, mourning, and wayling, and crying out, as if God had forſaken them, vntill they haue beene releeued by the Spirit of Chriſt, in the meditation of the word, and promiſe of God. But thoſe eſpecially, who haue not bin inſtructed in the knowledge of the truth, nor acquainted with the courſe of Gods dealing with his diſtreſſe childrend, by reaſon of ignorance and blindnes in matters of Religion and pietie, When the Lord hath let looſe the cord of their Conſciences, and ſet before their eyes, both the number of their ſins committed, and the iuſt anger of God purchaſed thereby, what haue they done? ſurely, deſpairing of the mercy of God, and their owne ſaluation, they haue either growne to phrenſie and madnes, or elſe ſorted vnto themſelues fearefull endes, ſome by hanging, ſome by drowning, others by embruing their hands in their owne blood. And if not in regard of griefe and trouble of minde; yet for want of better reſolution in particular caſes, within the compaſſe of their generall or perſonall callings (though otherwiſe, men indued with ſome meaſure of knowledge & obedience) they haue either abuſed, or elſe quite relinquiſhed and forſaken their callings, and thereby become ſcandalous, and offenſiue vnto others.

Pſal. 6. 6. and 22. 1, 2. Pſal. 119. v. 49, 50.

Now

Now then, as by these and sundry other Instances of proofe, the matter it selfe appeares to be of great waight and importance: so it is most meete, that the best and fittest course should be taken, in the teaching and inforcing of the same. In which regard wee haue iust cause to challenge the Popish Church; who in their Case-writings haue erred, both in the substance & circumstances of this Doctrine, as shall appeare in the sequele.

First, because the duty of releeuing the Conscience, is by them commended to the sacrificing Priest: which, though according to their owne Canons (*b*) he would be a man of knowledge, and free from imputation of wickednes; yet oftentimes it falls out that he is either vnlearned, or els wicked and lewde of conuersation, and consequently vnfit for such a purpose.

Secondly, they teach that their Priests appointed to be comforters and releeuers of the distressed, are made by Christ himselfe (*c*) *iudges of the Cases of Conscience*, hauing in their owne hands a *iudiciary power* and authority, *truely* & *properly* to bind or to loose, to remitte or to retaine sinnes, to open or to shut the kingdome of heauen: Whereas the Scripture vttereth a contrary voice, that Christ onely hath the keyes of *Dauid*, which *properly* and *truely* openeth, and no man can shutte, and *properly* and *truely* shutteth, and no man can open. And the Ministers of God are not called to bee *absolute iudges* of the Conscience, but onely Messengers and *Embassadours of reconciliation*; whereupon it followeth, that they cannot bee (*d*) the *authors* and *giuers* of remission of sins, but onely the *Ministers* and *Dispensers* of the same.

Thirdly, the Papists in their writings haue scattered here and there, sundry false and erronious Grounds of Doctrine, much preiudiciall to the direction or resolution of the Conscience in time of neede: as namely, First, That a man in the course of his life, may *build himselfe vpō the faith of his teachers*; and for his saluation, rest contented with an *implicite* and *vnexpressed faith*. Which doctrine, as it is an onely meane to keepe men in perpetuall blindnes and ignorance; so it serueth to no other purpose in the time of Temptation, but to plunge the heart of man into the pit of despaire, it beeing vncapable of comfort, for want of particular knowledge and vnderstanding of the word and promise of God. Secondly, That euery man *ought to stand in feare and doubt of the remission and pardon*

b Decret de pœnit. dist. 6. cap. 1. Caueat spiritualis iudex, vt sicut non commisit crimē nequitiæ, ita non careat munere scientiæ.

c Iudices in causis pœnitētium. Bell de pœn. lib. 3. c. 2. Concil. Trid. sess. 14. can. 9. Prolog. in Summ. Antonin. Archiepisc. Florentini. Mark. 2. 10. Reu. 3. 8. 2. Cor. 5. 20.

d Theophi. comment. in Ioan. 3. 34. & Hieron. l. 3. comment. in Math. super verba, Tibi dabo claues. Emanuel Sa. in Aphor. confessariorum. Summa Angelica. cast. Fides parag. 6. 7. Concil. Trid. sess. 6. cap. 9.

pardon of his ſinnes, and that no man can be aſſured *by the certentie of faith*, either of the preſent fauour of God, or of his owne ſaluation. True it is, that in reſpect of our owne vnworthineſſe and indiſpoſition, we haue iuſt cauſe, not onely to doubt and feare, but to deſpaire and be confounded before the iudgement ſeat of God. Yet that a man ſhould not bee certainely reſolued by faith of the mercy of God, in and for the merit of Chriſt, is a comfortleſſe doctrine to a diſtreſſed ſoule, and contrary vnto the ſauing (*a*) word of the Goſpell, which teacheth, that certentie floweth from the nature of faith, and not doubting. III. That *euery man is bound in conſcience vpon paine of damnation, to make ſpeciall confeſſion of his mortall ſinnes*, with all the particular *circumſtances* thereof, once euery yeare to his Prieſt. This poſition and practiſe, beſides that it hath no warrant of ſacred writ, nor yet any ground of Orthodoxe antiquity, for 800. yeares, more or leſſe after Chriſt: it maketh notably to the diſturbing of the peace of Conſcience, in time of extremity; conſidering that it is impoſsible, either to vnderſtand or remember all, many being hidden and vnknowne. And the minde beeing in this caſe informed that forgiueneſſe dependeth vpon ſuch an enumeration, may thus be brought into doubt and diſtruſt, and will not be able to reſt by faith in the ſole mercy of God, the onely ſoueraigne medicine of the ſoule. Againe, the griefe of the minde, doth not alwayes ariſe from all the ſinnes that a man hath committed, neyther doth the Lord ſet before the ſinners eies, whatſoeuer euill hath beene done by him; but ſome one or more particulars. And theſe are they, that doe lye heauie vpon the heart; and to be eaſed of them, will be worke enough, though he doth not exhibite vnto the Confeſſour, a Catalogue of all the reſt. IV. That *ſome ſinnes are veniall*, becauſe they are onely beſides the Law of God, not againſt it, and becauſe (*a*) *they binde ouer the ſinner onely to temporall, and not to eternall puniſhments*. This concluſion, firſt, is falſe; For though it be granted, that ſome offences are greater, ſome leſſer, ſome in a higher degree, others in a lower: Againe, that ſinnes in regard of the euent, being repented of, or in reſpect of the perſon ſinning, being in Chriſt, and therefore accounted iuſt, are pardonable, becauſe they are not imputed to condemnation; yet there is no ſinne of what degree ſoeuer, which is not *ſimply, & of it ſelfe mortall*, whether we reſpect the nature of the

a Mat. 14. 31. Iam. 1. 6. Rom. 4. 20.

Concil. Trid. ſeſſ. 14. can. 7.

Pſal. 19. 12.

a Peccatum veniale, quod non tollit ordinem ad vltimũ finẽ, vndenõ meretur pœnam æternam, ſed temporalem. Iacob. de Graphijs, Deciſion. aureat. Caſ. Conſc. l. 1. cap. 6.

the ſinne, or the meaſure and proportion of diuine iuſtice. For in nature it is an *anomie*, that is to ſay, an abberration from the perfect rule of righteouſneſſe, and therefore is ſubiect to the curſe, both of temporarie and eternall death. It is an offence againſt the higheſt Maieſtie, and conſequently, man ſtandeth by it ingaged to euerlaſting torment. Secondly, it is a weake and inſufficient ground of reſolution, to a troubled Conſcience. For whereas true and ſauing ioy is the daughter of ſorrow, and the heart of man cannot bee lifted vp, in aſſurance of Gods fauour, to the apprehenſion and conceipt of heauenly comforts, vnleſſe it bee firſt abaſed, and by true humiliation, brought to nothing in it ſelfe; The remembrance of this, that the offence committed is veniall, may in ſome caſes too much inlarge the heart, and giue occaſion to preſume, when happely there will be reaſon to the contrary. And if not that, yet in caſe of falling by infirmity after grace receiued, the minde beeing foreſtalled with this erronious conceipt, that the ſinne is leſſe, then it is indeede, becauſe veniall, may in the iſſue bee leſſe quieted, and more perplexed. V. *That a man may ſatisfie the iuſtice of God, for the temporall puniſhment of his ſinnes committed.* To omit the vntruth of this poſition; How it maketh to the eaſing of the heart, or the aſſwaging of the griefe of minde in temptation, I appeale to common experience. For when a man, beeing aſſured of the pardon of his ſinnes, ſhall yet conſider, that there is ſo mething more behind to bee done on his part, how can he in probality, relye himſelfe wholly vpon Chriſts ſatiſfaction? How can hee reape vnto himſelfe from thence any aſſurance of reconciliation to God, whom hee formerly offended? If we may and muſt doe ſomething in our owne perſons, whereby to appeaſe the wrath of God, why hath our Sauiour taught vs for our hearts reliefe, wholly and onely to make the plea of pardon for our ſinnes? True it is indeede, that Popiſh Confeſſours doe teach their penitents, when they feele the wrath of God vpon them for ſinne; to ſtoppe the mouth of Conſcience, by performance of a *formall humiliation* and repentance; yea, to offer vnto God ſome ceremoniall duties in way of Satisfaction. But when ſorrow ſeizeth vpon the ſoule, and the man falls into temptation, then it will appeare that theſe directions were not currant; for notwithſtanding them, he may want ſound comfort in Gods mercy, and runne into

1 Ioh. 3. 4.

Concil. Trid. ſeſſ. 14. can. 13

deſpaire

desparie without recouerie. And for this cause, vpon experience it hath beene proued, that euen Papists themselues in the houre of death, haue bin content to renounce their owne works, yea the whole body of humane satisfactions, and to cleaue onely to the mercie of God in Christ for their saluation.

By these instances, and many more that might bee alleadged to this purpose, it is apparent, vpon how weake and vnstable Grounds the *Case-diuinitie* of the Popish Church standeth; and how indirect a course they take, for the resolution and direction of the troubled Conscience.

Now, by the benefit and abuse of this Doctrine, wee see how necessarie it is, that in Churches which professe Christian religion, it should bee more taught, and further inlarged, then it is. And to this purpose it were to bee wished, that men of knowledge in the Ministerie, that haue by the grace of God attained vnto the *Tongue of the learned*, would imploy their paines this way: not onely in searching into the depth of such points as stand in bare speculation, but in annexing thereunto the grounds and conclusions of practise, whereby they might both informe the iudgement, and rectifie the conscience of the hearers. By this meanes it would come to passe, that the poore distressed soule might be releeued, piety and deuotion more practised, the kingdome of sinne, *Satan* and Antichrist weakened, and impayred, and the contrary kingdome of Christ Iesus more and more established.

What the Author and Contriuer of the Discourse ensuing hath done in this behalfe, it is euident by the whole course of his writings, that he hath left behinde him: all which, as they doe openly shew vnto the world, how great a measure of knowledge and vnderstanding, with other endowments both of nature and grace, the Lord had inriched him withall; so they doe carrie with them the sweete sauour of piety and sanctification, wherewith hee approoued his heart vnto God, and his life vnto men. Wherein also vpon occasion, hee hath propounded, and explained sundry notable rules of direction and resolution of the Conscience, as will appeare to the view of the learned and well aduised Reader.

To let passe all the rest: this present Treatise giueth very sufficient testimonie of his knowledge and dexteritie in that kinde; which could not be attained vnto without great paines, much

much obſeruation, and long experience. A labour which commendeth it ſelfe to the Church of God into two reſpects principally. One, becauſe his grounds and principals are drawne either directly, or by iuſt conſequence out of the written Word, and ſo are of greater force, to conuince the conſcience, and to giue ſatisfaction to the minde, either doubting, or diſtreſſed. The other, for that it is deliuered with ſuch perſpicuitie, and diſpoſed in ſuch order and Methode, as fitteth beſt for the vnderſtanding and memory of any, whoſoeuer ſhall peruſe it.

Now this whole Treatiſe of the Queſtions, I haue made bold to preſent vnto your Lordſh. and to publiſh abroad vnto your protection. Firſt, becauſe God, who vouchſafeth ſpeciall fauour to them that honour him, hath adorned your eſtate with Honour, your perſon inwardly with many rich graces of his Spirit, and outwardly with the profeſsion and practiſe of true Religion; a thing directly confirmed by your vnfained loue of the truth, and continuall fauours to the Teachers of the ſame, the Miniſters and Diſpenſers of the Goſpel. Secondly, becauſe as the Author of theſe Caſes, was himſelfe in many reſpects, bound vnto your Hon. while he liued; ſo his wife and children for his ſake, haue receiued much kindneſſe at your hands, ſince his death; a manifeſt proofe of the truth and ſincerity of your affections towards him in the Lord. And in the laſt place, it was my deſire, by ſetting them foorth vnder your name, to giue ſome teſtimony of duty to your Hon. preſuming that as you loued the Author, ſo you will bee pleaſed to patronize the Worke, and fauourably to interpret, of the paines and good intention of the publiſher. And thus crauing pardon for my boldnes, I humbly take my leaue, and commend your Lordſh. to the grace and fauour of God in Chriſt. From, *Emanu.* Coll. in *Cambridge.*

Your Hon. in all duty to be
commanded,

Tho. Pickering.

¶ ¶

To the godly and well affected Reader whosoeuer.

I DO now at the lẽgth offer vnto thy view (Christian Reader) the whole Treatise of Case-diuinitie, so far as the Author proceeded in the deliuery thereof before his death. If thou hast bin longer held in expectation therof, then either thy selfe desirest, or was meete, I must intreat thy fauourable interpretation of my forbearance, partly in regard of many priuate distractions, and sundry occurrents wherwith I was detained from this duty, and partly also in respect of my desire to publish it in such sort to thy contentment, that it might afterward require no further filing or forbishing by secondary Correctiõs. Wherin, notwithstanding mine endeauor to the contrary, my hope hath bin in part preiudiced, by reason of some faults escaped in the Printing, through want of carefull attendance on the Presse in my necessary absence. The principall I haue noted in a Table before the first Book, and the other of lesser moment, I commend to thy priuate pardon.

Touching the Treatise it selfe, I haue dealt as faithfully as I could, keeping close to the Preachers own words, without any materiall addition, detraction, or amplification. His Methode remaines the same in the body of the discourse, not admitting the least alteration. Only it was thought conuenient to distinguish it into Bookes according to the seuerall distinct parts, the Bookes into Chapters, the Chapters that were most capable of diuision into sections; and my meaning therein was, to helpe the memorie of the Reader, and to auoide tediousnes the daughter of long-some discourses.

Now if in the perusing, thou either finde any thing amisse, or thy selfe haply not fully satisfied in particular; then remember what is the Lot of learned mens works which are Scripta posthuma) whereof these latter times haue yeelded many examples) to be left after a sort, naked and imperfect, when the Authors themselues are gone, who might haue brought them to perfection. Consider againe, that in regard of the weight of this worthy Argument, it were much better kindly and thankfully to accept & inioy these labours, howsoeuer imparted, then by their suppressing to be wholly depriued of such a benefit. And with-al rest with me in hope, that as himself hath first traced

In the Treat. Pag. 4.

the

the way, and walked by the bankes of this maine Sea; ſo others vpon this occaſion, will be incouraged to attempt the like courſe, or at leaſt to enlarge this worke by addition of more particulars. Meane while, not doubting of thy Chriſtian acceptance of my paines for thy good, I commend them to tiny loue, thy ſelfe vnto God and the word of his grace.
Eman. *Coll.* Nouemb. 20. 1606.

Thine in Chriſt Ieſus,

Thom. Pick.

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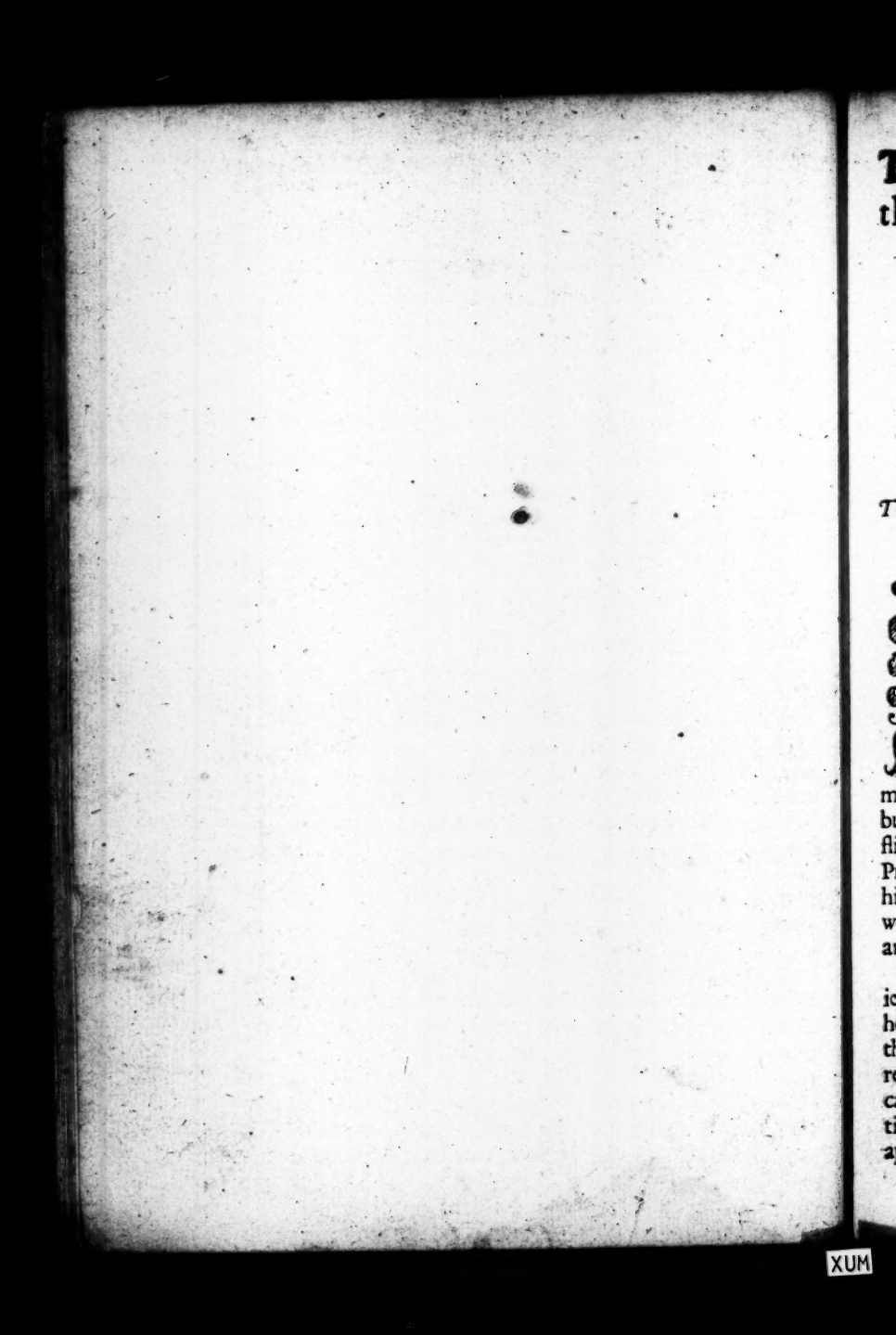
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XUM



THE FIRST BOOKE OF the Caſes of Conſcience, concerning *Man, ſimply conſidered in himſelfe* without relation to another.

The Preface declaring the Ground and Order of the Treatiſe following.

Iſaiah 50.4.

The Lord God hath giuen me a tongue of the learned, that I ſhould know, to miniſter a word in due time, to him that is weary.

IN that part of the Prophecie which goes before, the holy Ghoſt ſets downe and foretelleth the Calling of the Gentiles, which was to begin at the death of Chriſt, and from thence to continue vnto this day, and ſo conſequently to the end of the world. In the former verſes of this Chapter, there is mention made of the reiection of the Iewes: I meane not a generall, but a particular reiection, namely then, when they were in affliction in the dayes of Iſaiah. Now in this, and ſo in all other Prophecies of the like kinde, which intreat of this point, Chriſt himſelfe is brought in, ſpeaking in his owne perſon: and the words of this Chapter from the beginning, to this preſent verſe and the reſt that follow, are the word of Chriſt the Mediatour.

In the verſes going before, hee diſputes the caſe of their reiection, and the ſumme of the whole diſputation is: that either he or they themſelues were the cauſe thereof: but hee was not the cauſe, and therefore they themſelues by their ſinnes. The reaſon, whereby hee prooues that they themſelues were the cauſe, is framed in this ſort. You Iewes cannot bring any writing or bill of diuorce, to ſhew that I reiected you: therefore I appeale euen to your owne conſciences, whether you haue not

brought this iudgement vpon your ſelues, by your iniquities, verſe 1. On the other ſide, the reaſon why God was not the cauſe, is : becauſe hee for his part called them in great mercie and loue : but when he called they would not obey, verſe 2.

Now in the end of the ſecond verſe, is contained an anſwer to a ſecret reply, that ſome obſtinate Iewe might make after this manner : God hath not now the like power in ſauing and deliuering vs, as he hath had in former times : therefore wee cannot hope or expect any deliuerance from him, and how then ſhall wee doe in the meane while ? to this the Lord himſelfe maketh anſwer, verſe 2,3,4. that his hand is not ſhortned, nor his power leſſened in regard of greater workes, much leſſe in reſpect of their deliuerance : and though the preſent affliction which they endured, was great and tedious, yet they were not to be ouermuch diſmaied in themſelues, but rather to bee comforted : becauſe God hath giuen him *the tongue of the learned*, to miniſter a word in ſeaſon to the weary and diſtreſſed : and conſequently, that hee had power to eaſe and refreſh that their wearineſſe and affliction.

In this text then, there is ſet downe one principall dutie of Chriſts propheticall office, by alluſion to the practiſes of the Prophets in the old Teſtament, eſpecially thoſe which belonged to the ſchooles of *Elias* and *Elizeus*, who are here tearmed *the learned*. And out of the words thereof, one ſpeciall point of Inſtruction may be gathered, namely, *That there is a certaine knowledge or doctrine reuealed in the word of God, whereby the conſciences of the weake may be rectified and pacified.* I gather it thus : It was one ſpeciall duty of Chriſts propheticall office, to giue comfort to the conſciences of thoſe that were diſtreſſed, as the Prophet here recordeth. Now as Chriſt had this power to execute and performe ſuch a duty, ſo hee hath committed the diſpenſation thereof to the Miniſters of the Goſpel. For wee may not thinke that Chriſt in his owne perſon, miniſtred and ſpake words of comfort to the wearie, in the times of the Prophets, becauſe he was not then exhibited in our nature : and yet he did then ſpeake, but how ? in the perſons of the Prophets. So likewiſe, becauſe Chriſt now in the new Teſtament, ſpeakes not vnto the afflicted in his owne proper perſon, it remaineth therefore, that hee performes this great worke in the Miniſtery of Paſtours and Teachers vpon earth, to whome hee hath giuen

uen knowledge, and other gift to this end and purpose. There must needes therefore be a certaine and infallible doctrine, propounded and taught in the Scriptures, whereby the consciences of men distressed, may be quieted and releeued. And this doctrine is not attained vnto by extraordinary reuelation, but must be drawne out of the written word of God.

The point therefore to be handled is, What this doctrine should be? It is not a matter easie and at hand, but full of labour and difficultie: yea very large, like vnto the maine sea: I will onely (as it were) walke by the bankes of it, and propound the heads of doctrine, that thereby I may, at least, occasion others, to consider and handle the same more at large.

That I may proceede in order: First, I am to lay downe certaine Grounds or Preambles, which may giue light and direction to the things that follow: and in the next place, I will propound and answer the maine and principall Questions of Conscience.

CHAP. I.

Of the two First Grounds of Cases, Confession, and the degrees of Goodnes.

THE Grounds or Preambles are especially foure. The first, touching Confession. The second, touching the degrees of Goodnes in things and actions. The third, touching the degrees of Sin. The fourth and last concerning the Subiection and power of conscience. Of these in order.

Sect. I.

The first Ground is, That in the troubles of conscience, it is meete and conuenient, there should alwaies be vsed a *priuate Confession.* For *Iames* saith, *Confesse your faults one to another, and pray one for another*, thereby signifying that Confession in this case is to be vsed as a thing most requisite. For in all reason the Physitian must first know the disease, before he can apply the remedie: and the griefe of the heart will not be discerned, vn- Iam. 5. 16.

leſſe it be manifeſted by the confeſsion of the party diſeaſed: and for this cauſe alſo in the griefe of conſcience, the *ſcruple*, that is, the thing that troubleth the conſcience, muſt bee knowne.

Neuertheleſſe in priuate confeſsion, theſe caueats muſt be obſerued. Firſt, it muſt not be vrged, as a thing ſimply or abſolutely neceſſarie, without which there can be no ſaluation. Againe, it is not fit that confeſsion ſhould be of all ſinnes, but onely of the *ſcruple* it ſelfe, that is, of that or thoſe ſinnes alone, which doe trouble and moleſt the conſcience. Thirdly, though confeſsion may be made to any kinde of man, *Confeſſe one to another* (ſaith *Iames*,) yet it is eſpecially to be made to the Prophets and Miniſters of the Goſpel. For they in likelyhood, of all other men, in reſpect of their places and gifts, are the fitteſt and beſt able to inſtruct, correct, comfort and enforme the weake and wounded conſcience. Laſtly, the perſon, to whom it is made, muſt be a man of truſt and fidelity, able and willing to keepe ſecret things that are reuealed, yea to bury them (as it were) in the graue of obliuion, for *Loue couereth a multitude of ſinne*.

Sect. 2.

The next Ground is touching the degrees of Goodneſſe in humane things and actions. Goodneſſe in things is two-folde: vncreated and created. Vncreated is God himſelfe, who neuer had beginning, and who is goodneſſe it ſelfe, becauſe his nature is abſolutely and perfectly good, and becauſe he is the author and worker thereof, in all things created. Created goodneſſe, is that whereby the creature is made good: and it is nothing elſe, but the fruite of that goodneſſe, that is eſſentially in God. Now the degrees thereof are theſe. There is a generall or naturall Goodneſſe in creatures, and a more ſpeciall or morall Goodneſſe.

Generall Goodneſſe is that, whereby all creatures are accepted and approoued of God, by whom they were both created and ordained. Thus euery creature is good, partly by creation, & partly by ordination. By creation it is, that the ſubſtance of each creature, as of the Sunne, the Moone, the Earth, Water, Meate, Drinke, &c. is good, hauing the being thereof from God.

God. Hence alſo the eſſentiall properties, quantities, qualities, motions, actions and inclinations of the creatures, in themſelues conſidered, with all their euents, are good. By the ſame generall goodneſſe alſo, euen the Diuell himſelfe and his actions, as he is a ſubſtance, and as they are actions, hauing their being from God, are good. Things againe doe take vnto them the condition of Goodneſſe, not onely by creation, but alſo by Gods ordination, whereby they are directed and appointed, to ſome certen vſes and ends. Thus the euill Conſcience, Hell, and Death are good, becauſe they are ordained of God, for the execution of his iuſtice, howſoeuer in themſelues and to vs they be euill.

Beſides this generall and naturall goodneſſe, there is alſo a *ſpeciall* or *morall* goodneſſe properly ſo called: and it is that, which is agreeable to the eternall and vnchangeable wiſedome of God, reuealed in the Morall Law, wherin it is commanded: and things as they are therin commanded to be done by God, are good *morally*. Now of actions *morally* good, there be two degrees: for they are either good in themſelues alone, or good both in themſelues, and in the doer. In themſelues alone ſome things be morally good: for example, when a wicked man giues an almes, it is a good worke onely in it ſelfe, but not good in the doer, becauſe it is not done in faith, and from a good conſcience: and ſo are all the vertues of the Heathen, *morally* good in themſelues, but they are not good in heathen men: for in them they are but * *beautifull ſinnes*. The next degree of goodnes is, whereby things and actions are both good in themſelues, and in the order alſo. Of this ſort were the prayers and almes of *Cornelius* good in themſelues, and in him alſo, becauſe he was a beleeuer. * Splendida peccata. Act. 10.

Now, oppoſite to things and actions morally good or euill, are actions and things of a middle nature, commonly tearmed *Indifferent*, which in themſelues being neither good nor euill, may be done or not done without ſinne: In themſelues I ſay, for in their circumſtances, they are and may bee made either euill or good. And here we muſt remember to put a difference betweene conuenience, and inconuenience, which ariſeth from the nature of indifferent things. *Conueniencie* is, when a thing or action is ſo fitted to the circumſtances, and the circumſtances fitted to it, that thereby it becomes a thing Conuenient.

On the other side, *Inconuenience* is when the thing or action is done in vnmeete circumstances, which bring some hurt or losse to the outward man, or stand not with the decency: and therefore do make it to be Inconuenient. And by this that hath bin said, we may discerne, when an action is good, euill, indifferent, conuenient, or inconuenient.

CHAP. II.

Of the nature and differences of Sinne.

THe third Ground, is touching the degrees or differences of Sinne. And heere wee must first of all search, what is Sinne properly, and what is properly a Sinner.

Sect. 1.

1 Ioh. 3. 4. Sinne in his proper nature (as Saint *Iohn* saith) is an *anomie*, that is, a want of conformitie to the law of God. For the better vnderstanding whereof, we must know, that there were in *Adam* before his fall, three things not to bee seuered one from the other: the Substance of his body and soule: the Faculties and powers of his body and soule: and the Image of God consisting in a straightnesse, and conformity of all the affections, and powers of man to Gods will. Now when *Adam* fals, and sinnes against God, what is his sinne? Not the want of the two former, (for they both remained) but the very want, and absence of the third thing, namely, of conformitie to Gods will. I make it plaine by this resemblance: In a musicall instrument, there is to bee considered, not onely the instrument it selfe: and the sound of the instrument, but also the harmony in the sound. Now the contrary to harmony, or the disorder in musicke, is none of the two former: but the third, namely the discord, which is the want or absence of harmony, which we call *disharmony*. In the same manner, the sinne of *Adam*, is not the absence either of the substance, or of the faculties of the soule and the body, but the want of the third thing before named: and that is, conformitie or correspondency to the will of God, in regard of obedience. But some may say, the want of conformitie in the powers of the soule, is not sinne properly:

properly: because in sinne, there must not onely bee an absence of goodnesse, but an habite or presence of euill. I answer, that this very want of conformitie, is not only the absence of goodnesse: but also the habite or presence of euill. For as this want enters in, and is receiued into mans nature, it is properly a want or absence of goodnes, again after it is receiued into the nature of man, it continues and abides in the powers and faculties thereof, and so it carries the name of an habite.

It may be said againe that lust and concupiscence, that is, Originall sinne, drawes the heart away from the seruice of God, and entises it to euil. Now to entise or draw away, is an action, and this action cannot proceede of a meere priuation or want. *Answ.* We must consider Originall sinne two waies: first ioyntly with the thing or subiect, in which it is, secondly by it selfe in his owne nature. If wee consider it with his subiect, it is an euill inclination or action, but if we consider it simply in it owne nature, it is no inclination, or action, but a want. And the like consideration is to be had of actuall sinne. For example: In murther there are two things: one is, the action of moouing the body, and of holding vp the weapon, &c. which is no sinne properly, if it be considered as an action: because euery action comes from God, who is the first cause of all things & actions. Againe, in murther there is a second thing, namely, killing, or slaying of the man, which is the disorder or abberration in the action, whereby it is disposed to a wrong vse and end: and thus the action is a sinne, namely, in respect it wants conformity to the wil of God. The nature then of the sinne lies not in the action, but in the manner of doing the action: and Sinne properly is *not hing formally subsisting, or existing* (for then God should be the author of it, in as much as hee is the creatour and ordainer of euery thing and action,) but it is an *ataxie*, or absence of goodnes and vprightnes, in the thing that subsisteth. Whereupon it is well and truely said in Schooles, *In sin there is not hing positiue*: but it is a want of that which ought to bee, or subsist, partly in the nature of man, and partly in the actions of nature. Thus we see what Sinne is.

In peccato nihil positiuum.

Sect. 2.

1. Culpa.
2. Reatus.
3. Pœna.

The ſecond thing to be conſidered, is, what is a Sinner properly? For the knowledge hereof, wee muſt conſider in euery ſinne foure things: firſt, the *fault* whereby God is offended: then, the *guilt* whereby the conſcience is bound ouer vnto puniſhment: thirdly, the *puniſhment* it ſelfe, which is eternall death. Of theſe three, not the guilt or puniſhment, but the fault or offence makes a man a ſinner.

4. Macula.

Howbeit here is a further difficulty. When a man hath committed ſome offence, and the ſaid offence is done and paſt, it may bee ſome twenty or thirty yeares: yet the party offending, doth not therefore ceaſe to be a ſinner. Now then I demaund, what is the very thing, for which hee is named and tearmed ſtill a ſinner in the time preſent, the offence beeing paſt? The anſwer is, that euery actuall ſinne, beſide the three former, muſt be conſidered with a fourth thing, to witte, a certaine *ſtaine* or *blotte*, which it imprints and leaues in the offender as a fruit: and that is an inclination, or euill diſpoſition of the heart, whereby it becomes more apt and prone to the offence done, or to any other ſinne. For looke as the dropſie man the more he drinkes, the drier he is, and the more hee ſtill deſires to drinke: euen ſo a ſinner, the more he ſinnes, the apter is he to ſinne, and more deſirous to keepe ſtill a courſe in wickednes. And as a man that lookes vpon the Sunne, if hee turne his face away, remaines turned vntill he turne himſelfe againe: ſo he that turnes from God by any ſinne, makes himſelfe a ſinner, and ſo remaines, vntill he turne himſelfe againe by repentance. Thus *Dauid* was a ſinner, not onely in the very act of his adulterie and murther: but euen when the act was done and paſt, he remained ſtill a murtherer and an adulterer; becauſe a new, or rather renewed proneneſſe to theſe, and all other ſins, tooke place in his heart by his fall, and got ſtrength, till he turned to God by repentance, vpon the admonition of the Prophet. The thing then, whereby a ſinner is tearmed a ſinner, is the Fault together with the fruit thereof, namely, the Blot, imprinted in the ſoule, ſo oft as men doe actually offend.

The vſe of this doctrine touching ſinne, is twofold. Firſt, by it we learne & ſee what is Originall ſin, wherby an infant in the

the firſt conception and birth is indeede a ſinner. Euery infant muſt be conſidered as a part of *Adam*, proceeding of him, and partaking of his nature: and thereby it is made a ſinner, not onely by imputation of *Adams* offence, but alſo by propagation of an aptneſſe, and proneneſſe vnto euery euill, receiued together with nature from *Adam*. And thus ought we to conceiue Originall ſinne, not to bee the corruption of nature alone, but *Adams* firſt offence imputed, with the fruite thereof, the corruption of nature, which is an inclination vnto euery euill, deriued together with nature from our firſt Parents. Secondly, by this wee are taught to take heede of all and euery ſinne, whether it be in thought, word, or deede: becauſe the committing thereof, though in reſpect of the act it paſſeth away in the doing, yet it breedeth and encreaſeth a wicked diſpoſition in the heart (as hath beene ſaid) to the offence done, or any other ſinne. Men deceiue themſelues, that thinke all the euill of ſinne, to bee onely in the act of ſinning and to goe no further: whereas indeede euery offence hath a certaine blot going with it, that corrupteth the heart, and cauſeth man to delight and lye in his offence: which lying in ſin is a greater cauſe of damnation, then the very ſinne it ſelfe. This therefore muſt admoniſh vs, to take heede leſt wee continue in any ſinne: and if it fall out, that through infirmitie we be ouertaken by any tentation, we muſt labour to riſe againe, and turne from our ſinne to God, by new and ſpeedy repentance.

Sect. 3.

Thus much of Sinne it ſelfe. Now follow the Differences thereof, which are manifold. The firſt ſort are to bee gathered from the cauſes and beginnings of ſin in man: which are threefold, Reaſon, Will, and Affection.

The differences of Sinne in reſpect of Reaſon are theſe: Firſt, ſome are ſinnes of knowledge, ſome of ignorance. A ſinne of knowledge is, when a man offends againſt his knowledge, doing euill when he knoweth it to be euill: and this is greater then a ſinne of ignorance, for *he that knoweth his maſters will, and doth it not, ſhall bee beaten with many ſtripes*. A ſinne of ignorance is, when a man doth euill, not knowing it to bee euill. Thus *Paul* was a blaſphemer, an oppreſſour, and perſecuted the Church of

of Christ ignorantly, and in a blinde zeale, not knowing that which he did to be euill. Now by ignorance, here I meane an ignorance of those things which ought to be knowne, and this is two-fold: simple, or affected. Simple ignorance is, when a man after diligence and good paines taking, still remaines ignorant: this ignorance will not excuse any man, if it be of such things as he is bound to know: for it is said, *He that doth not his masters will, by reason he knew it not, shall be beaten with stripes*, though fewer.

And in this regard, euen the Heathen which knew not God, are inexcusable, because they were bound to haue knowne him. For *Adam* had the perfect knowledge of God imprinted in his nature, and lost the same through his owne default, for himselfe and his posterity. And it is the commandement of God (wherunto euery man is bound to performe obedience) that man should *know him*, that is, his will and word.

But some may say then, how can any man be saued, seeing euery man is ignorant of many things which he ought to know? *Ans.* If we know the grounds of religion, and be carefull to obey God according to our knowledge, hauing withall a care & desire to encrease in the knowledge of God and his will, God will hold vs excused: for our desire and endeauour to obey, is accepted for obedience it selfe. And the greater this simple ignorance is, the lesser is the sinne. For hereupon it was, that *Peter* lessened, and (in some sort) excused the sinne of the Iewes, in crucifying Christ, because they did it *through ignorance*: and so doth *Paul* his sinne in persecuting the Church, when hee alleadgeth, that it was *done ignorantly in vnbeliefe*. But howsoeuer this sinne by such meanes may bee lessened, yet remaines it still a sinne worthy condemnation. Affected ignorance is, when a man takes delight in his ignorance, and will of purpose bee ignorant: not vsing, but contemning the meanes, whereby to get and increase knowledge: and that carelessely and negligently, because he will not leaue sinne which he loueth, nor forsake the euill trade of life, wherein he delighteth. This is the sinne of those whereof *Iob* speaketh, who say vnto God, *Depart from vs: for we desire not the knowledge of thy waies*. And of whom Dauid complaineth, that *they flatter themselues in their owne eyes, and haue left off to vnderstand, and to do good*. This ignorance is damnable and diuelish: it excuseth no man, but doth rather aggrauate

Act. 3. 7.

1. Tim. 1, 13.

Iob. 21. 14.

Psal. 36. 2, 3.

aggrauate and encreaſe his ſinne: yea it is the mother of many grieuous enormities.

Againe, Ignorance is twofold: of the (*a*) Law, or of the thing the Law requireth. Ignorance of the law is, when a man knowes not the Law of God written, nor the Law of nature. This ignorance may ſomewhat leſſen the ſinne, but it excuſeth no man: becauſe it is naturall, and euery man is bound to know the Law. Ignorance of the thing the Law requireth, is the Ignorance of the (*b*) fact: and that is either with the fault of the doer, or without the fault.

a Ignorantia iuris.

b Ignorantia facti.

Faultie ignorance, is the ignorance of a fact, which he might haue preuented. As when a man in his drunkenneſſe killeth another: in this fact, not knowing what he doth, he alſo knoweth not that he hath offended: and yet becauſe he might haue preuented his drunkenneſſe, therefore he is faultie, and ſinneth. Faultleſſe ignorance is, when a fact is done, which could not bee either knowne, or auoided before hand. For example: if a man be lopping a tree, and his axe head fall from the helue, out of his hand, and kils another paſſing by: here is indeede manſlaughter, but no voluntarie murther: becauſe it was a thing that could not bee auoided, and did not fall out through his default. And this ignorance is excuſable.

The ſecond Fountaine of Sinne, is the Will, from whence ariſe theſe three differences of ſinnes, ſome are from the will immediately: ſome beſides the will, and ſome are mixt, partly with the will, and partly againſt the will.

Sinnes proceeding from the will, are properly tearmed *voluntarie*: ſuch as the doer mooued by his owne will committeth, though hee know them to be euill. And here, the more free the will is, the greater is the ſinne: for will added to knowledge, makes the ſinne greater. Vnder voluntary ſinnes, are comprehended all ſuch, as proceede from ſtirred affections, as when a man tels a lye for feare, or ſtriketh another in anger: and the reaſon is, becauſe the offences, though they are not done vpon deliberation, but ariſe from the violence of affection, yet they doe not exclude Conſent. Hither alſo we may referre, ſins committed by compulſion: as when a man is forced to deny his religion, his offence in deede and in truth is voluntarie, (though ſome otherwiſe thinke it to bee a mixt action.) For compulſion doth not reach to the will, but to the outward man

and

and ſerues to draw forth a conſent: and when conſent is yeel-
Voluntas non cogitur. ded, hee denies his religion voluntarily: for *the will cannot bee conſtrained.*

In the next place, ſinnes beſides the will are ſuch, as are neither directly from the will, nor againſt it. Of this ſort are the firſt ſuddaine motions vnto ſinne, conceiued in the heart with ſome inward pleaſure and delight: and theſe are truely ſinnes, though in reſpect little ſinnes: condemned in the laſt commandement. And they are not from the will, becauſe they goe without and before conſent: neither yet are they againſt the will, becauſe then the heart would not take delight therein.

Heere by the way, wee are to note, againſt the doctrine of the Papiſts, that all ſinnes are not voluntarie: for whatſoeuer wanteth conformitie to the law of God, is ſinne, whether it be with conſent of will or no. But many ſuch deſires & delights ariſe ſuddainly in the heart of man, which are not according to the law of God, and haue no conſent or approbation of will. In like manner, when one man kils another, thinking that hee kil-leth a wilde beaſt: if the ſame man remembereth afterwards what hee hath done, and is not grieued for the fact, in this caſe he hath ſinned: becauſe his not grieuing, is offenſiue vnto God, though the fact were meerely beſides his will.

Mixt ſinnes are partly from the will, partly againſt it. Of this ſort are the workes of the man regenerate, which are done partly with his will, and partly againſt his will, beeing partly good, and partly euill. The reaſon hereof is this: There are in man after regeneration, two contrary grounds or beginnings of actions: to wit, naturall corruption, or the inclination of the minde, will, and affections, to that which is againſt the Law, called the Fleſh: and a created qualitie of holineſſe wrought in the ſaid faculties by the Holy Ghoſt, tearmed the Spirit. And theſe two are not ſeuered, but ioyned and mingled together, in all the faculties and powers of the ſoule. Now betweene theſe, there is a continuall combate, corruption fighting againſt grace, and grace againſt corruption. Hence it is that there beeing euen in one and the ſame will contrarie inclinations, there muſt neceſſarily flow from the man regenerate, contrary actions: the fleſh in euery action, willing that which is euill, and the Spirit on the other ſide, that which is good. Thus *Paul* confeſſed and acknowledged, vpon his owne experience, after his conuerſion,

uersion, when hee saide, *To will is present with me, but I find no meanes perfectly to doe that which is good.* Againe, *I delight in the law of God concerning the inner man: but I see another law in my members, rebelling against the law of my minde, and leading me captiue to the law of sinne, which is in my members.* Rom. 7. 18. and 22, 23.

The third Ground or Fountaine of Sinne in man, is Affection: from whence doe proceede two kindes, namely, sinnes of Infirmity, and sinnes of Presumption.

Sinnes of Infirmity are such, as proceede from the sudden passions of the minde, and the strong affections of the heart: as from hatred, griefe, anger, sorrow, and such like. These sinnes are commonly thought to be in all men: but the truth is, they are properly incident to the regenerate. For Infirmity cannot bee said properly to bee in them, in whom sinne hath firmity or strength, and where there is no power of grace at all. Againe, the man that is regenerate, sinneth not, neither when he would, because he is restrained by the grace of God that is in him: nor in what manner he would, partly because hee sinneth not with all his heart, the strength of his flesh beeing abated by the Spirit: and partly, for that beeing fallen, he lies not still, but recouers himselfe by speedy repentance. An euident argument, that the sinnes whereinto he falleth, are not presumptuous, but are ordinarily of weakenesse and infirmity.

Sinnes of Presumption are such as proceede from pride, arrogancy, wilfulnes, and haughtines of mans heart. Against these *Dauid* prayeth, saying, *Let not presumptuous sinnes haue dominion ouer me.* And of them there be two degrees. Psal. 19. 13.

The first is: when a man wilfully goeth on in his sinnes, vpon an erroneous perswasion of Gods mercy, and of his owne future repentance, this is the sinne of most men.

The second is: when a man sinneth wilfully, in contempt of the law of God: this is called by *Moses*, a sin with *a high hand*, and the punishment thereof was, by present death to bee cut off from among the people. Numb 15 6.

The third, when a man sinneth, not onely wilfully and contemptuously, but of malice and spight against God himselfe, and Christ Iesus. And by this we may conceiue what is the sin against the holy Ghost: which is not euery sinne of presumption, or against knowledge and conscience: but such a kinde of presumptuous offence, in which true religion is renounced: and

that

that of set purpose and resolued malice, against the very Maiestie of God himselfe and Christ, *Heb.*10.29.

Sect. 4.

Now follow other Differences of sinne in regard of the obiect thereof, which is the Law, In respect of the Law, sin is twofold: either of Commission or of Omission. I say, in respect of the Law, because God hath reuealed in his Law two sorts of precepts: the one wherein some good thing is commanded to be done, as to loue God with all our hearts, and our neighbour as our selues: the other wherein some euill is forbidden to bee done, as the making of a grauen Image, the taking the name of God in vaine, &c.

Now a sinne of Commission is, when a man doth any thing, that is flatly forbidden in the Law and word of God: as when one man kills another, contrary to the Law, which saith, *Thou shalt not kill.* A sinne of Omission is, when a man leaueth vnperformed, some duty which the Law requireth: as for example, the preseruing of his neighbours life, or good estate, when it
Mat.25.42,43 lyeth in his power so to doe. These also are truely sinnes, and by them as well as by the other, men shall be tried in the last iudgement.

Sinnes of Omission haue three degrees. First, when a man doth nothing at all, but omits the duty commanded, both in whole and in part, as when hauing opportunitie and abilitie, he doth not mooue so much as one finger, for the sauing of his neighbours life.

Secondly, when a man performes the duty enioyned, but failes both in the manner and measure thereof. Thus the Heathen failed in doing good works, in that the things which they did, for substance and matter were good and commendable, being done vpon ciuill and honest respects, and referred to the common good: yet in truth their actions were no better then sins of omission, in as much as they issued from corrupted fountaines, hearts void of faith: and aimed not at the maine end, and scope of all humane actions, the honour and glory of God.

Thirdly, when a man doth things in a right manner, but faileth in the measure thereof. And thus the children of God doe sinne, in all the duties of the law. For they doe the good things the

the law commandeth, in louing God and their neighbour: but they cannot attaine to that measure of loue, which the law requireth. And thus the best men liuing, doe sinne in euery good worke they doe: so as if God should enter into iudgement, deale with them in the rigour of his iustice, and examine them by the strict rule of the Law, hee might iustly condemne them, euen for their best actions. And in this regard, when wee pray daily for the pardon of our sinnes, the best workes we doe, must come in the number of them: because wee faile, if not in substance and manner, yet at the least in the measure of goodnesse, that ought to be in the doing of them. We must also haue care to repent vs, euen of these our sinnes of Omission, as well as of the other of Commission: because by leauing vndone our dutie, we doe oftener offend, then by sinnes committed: and the least Omission is enough to condemne vs, if it should be exacted at our hands.

Sect. 5.

The next difference of sinnes may be this: Some are Crying sinnes, some are sinnes of Toleration.

Crying sinnes I call those, which are so hainous, and in their kinde so grieuous, that they hasten Gods iudgements and call downe for speedie vengeance vpon the sinner. Of this kinde there are sundry examples in the Scriptures, principally foure. First, *Cains* sinne in murthering his innocent brother *Abell*; whereof it is said, *The voyce of thy brothers blood crieth vnto mee from the earth.* Gen. 4. 10. The next is, the sinne of *Sodome* and *Gomorrha*, which was pride, fulnesse of bread, abundance of idlenesse, vnmercifull dealing with the poore, and all manner of vncleanesse, *Ezech.* 16. and of this, the Lord said, That *the crie of Sodome and Gomorrha was great, and their sinnes exceeding grieuous.* Gen. 18. 20. The third is, the sinne of *Oppression*, indured by the Israelites in Egypt, at the hand of *Pharaoh*, and his task-masters. The fourth is mercilesse Iniustice in wrongfull with-holding, and deteining the labourers hire. Exod. 3. 7. & alias. Exod. 22. 23, 27. Iam. 5. 4.

Now they are called Crying sinnes, for these causes: First, because they are now come to their full measure and height, beyond which God will not suffer them to passe, without due punishment. Againe, the Lord takes more notice, and inquires further

further into them, then into others, by reason that they exceed, and are most eminent where they be committed. Thirdly, they call for present helpe to the afflicted and wronged, and consequently for speedy execution of vengeance, vpon the authors and committers of them. And lastly, because God is wont to giue eare vnto the cries of those that endure so heauie measure at the hands of others, and accordingly to helpe them, and reward the other with deserued punishment.

Next vnto these are sinnes of Toleration, lesser then the former: which though in themselues they deserue death, yet God in his mercie shewes his patience and long sufferance, vpon the committers therof, either deferring the temporall punishment, or pardoning both temporall and eternall to his Elect. Such a sinne was the ignorance of the Gentiles before Christs comming: which God deferred to punish, and (as we say) * *winked* at it.

Act. 17. 20. Huperidôn.

More especially, there be three sorts of sinnes of Toleration: the first is Originall sinne, or concupiscence, in the regenerate after regeneration, and the fruits thereof: for it is not quite abolished by regeneration, but remaines more or lesse molesting and tempting a man till death. And yet if wee carry a constant purpose not to sinne, and endeauour our selues to resist all tentations: this concupiscence of ours, shall not bee imputed vnto vs, nor we condemned for it. And to this purpose the holy Apostle saith, *There is no condemnation to them that are in Christ.* Yet saith he not, *There is nothing worthy condemnation in them*: for Originall sinne remaines till death, truely deseruing damnation, though it be not imputed.

Rom. 8. 1.

The second kinde of sinnes of Toleration are secret, vnknowne, and hidden sinnes in the regenerate. For *who can tell how oft he offendeth?* saith *Dauid*. When a man that is the child of God, shall examine his heart, and humble himselfe euen for all his particular sinnes, which he knoweth by himselfe: there yet shall remaine some vnknowne sinnes, of which hee cannot haue a particular repentance, and yet they are not imputed, when there is repentance for knowne sinnes. As for example, *Dauid* repents of his murther and adulterie, and yet afterwards (erring in iudgement by reason of the corruption of the times) hee liued to his death in the sinne of poligamie, without any particular repentance, that we heare of. In like manner did the

Psal. 19.

Patriarkes,

Patriarkes, who may not altogether be excuſed: yet they were not condemned therefore: neither were they ſaued without repentance for this ſinne, but God in mercy accepted a generall repentance for the ſame. And the like is the caſe of all the Elect, in regard of their ſecret and hidden faults: for vnleſſe God ſhould accept of a generall repentance for vnknowne ſinnes, few or none at all ſhould be ſaued. And herein doth the endleſſe mercie of God notably appeare, that he vouchſafeth to accept of our repentance when we repent, though not in particular as wee ought to doe. Neuertheleſſe, this muſt not encourage, or imbolden any man to liue in his ſinnes, without turning to God. For vnleſſe wee repent in particular, of all the ſinnes wee know; not only our knowne offences, but euen our ſecret ſinnes ſhall condemne vs. Many ſinnes are committed by men, which afterwards in proceſſe of time are quite forgotten. Others are committed, which notwithſtanding are not knowne, whether they be ſinnes or no. And in doing the beſt duties wee can, wee offend often: and yet when we offend, we perceiue it not: and all theſe in the regenerate, through the mercie of God, are ſinnes of Toleration, in reſpect of particular repentance.

The third kinde of ſinnes of Toleration, are certaine particular facts of men not approoued of in Scripture, and yet remitted in reſpect of puniſhment. Such was the fact of *Zipporah*, in circumciſing her childe, in preſence of her husband: he being able to haue done it himſelfe, and ſhee hauing no calling, to doe that which ſhee did. For though the hand of God was againſt him, yet was he not ſicke, (as ſome would excuſe the matter) neither is there any ſuch thing in the text: but it is rather to be thought, that ſhee her ſelfe circumciſed her ſonne in haſte, to preuent her husband: for the deede was done in ſome indignation, and ſhee caſt the foreskinne at his feete. And yet becauſe this fact was ſome manner of obedience, in that the thing was done which God required, (though not in the manner that he required) God accepted the ſame, and ſtaied his hand from killing *Moſes*. Thus God accepted of *Ahabs* humilitie, though it were in hypocriſie, becauſe it was a ſhew of obedience: and for that deferred a temporall puniſhment, till the dayes of his poſteritie. God ſent Lyons to deſtroy the Aſſyrians, that dwelt in Samaria, for their Idolatry: yet ſo ſoone as they had learned to feare the Lord after the manner of the God of Iſrael, though

Exod. 4. 25.

1 King. 21.

2. King. 17.

they mingled the same with their owne Idolatry, God for that halfe obedience, suffered them to dwell in peace.

Sect. 6.

The sixth distinction of Sinnes may be this: some are sinnes against God, some against men. This distinction is grounded
1 Sam. 2. 25. vpon a place in *Samuel: If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lord, who shall pleade for him?*

Sinnes against God are such as are directly and immediately committed against the maiestie of God. Such are Atheisme, Idolatry, Blasphemy, Periury, Profanation of the Sabboth, and all the breaches of the first Table.

Sins against men, are iniuries, hurts, losses, & damages; whereby our neighbour is in his dignitie, life, chastitie, wealth, good name, or any other way iustly offended or by vs hindred. And such actions must be considered two waies: First, as they are iniuries and hurts done vnto our neighbour, and secondly, as they are anomies, or breaches of Gods law, forbidding vs to do them: and in this second respect they are called sinnes, because sinne is properly against God: and therefore by sinnes against man, we are to vnderstand iniuries, losses, or damages done vnto them. In this sense, must that place in *Mathew* be expounded:
Math. 18. *If thy brother sinne against thee, &c.*

Sect. 7.

The seauenth Difference of sins, is noted by S. *Paul*, where he
1 Cor. 6. 18. saith, *Euery sinne that a man doth, is without the body: but he that commits fornication, sinneth against his owne body.* In which place it is implyed that some sinnes are without the body, and some against a mans owne body.

Sinnes without the body, are such Sinnes as a man committeth, his body beeing the instrument of the sinne, but not the thing abused. Such are Murther, Theft, and Drunkennesse: for in the committing of these sinnes, the body is but a helper, and onely a remote instrumentall cause, and the thing abused is without the body. For example: in drunkennesse, the thing abused by the drunkard, is wine or strong drinke: in theft, ano-

ther

ther mans goods: in murther, the instrument whereby the fact is committed. The body indeede conferres his helpe to these things, but the iniurie is directed to the creatures of God, to the body and goods of our neighbour. And such are all sinnes, adultery onely excepted.

Sinnes against the body, are those in which it selfe is not onely the instrument, but the thing abused also. Such a sinne is adulterie only, and those that are of that kinde, properly against the body: first, because the body of the sinner, is both a furthering cause of the sinne, and also that thing which he abuseth against his owne selfe. Secondly, by his offence, hee doth not onely hinder, but lose the right, power, and property of his body, in that hee makes it the member of an harlot. And lastly, though other sinnes in their kinde, do bring a shame and dishonour vpon the body, yet there is none that sitteth so nigh, or leaueth a blot so deepely imprinted in it, as doth the sinne of vncleannesse.

Sect. 8.

The eight distinctions of sinnes is grounded vpon *Pauls* exhortation to *Timothy*: *Communicate not with other mens sinnes.* 1 Tim. 5. 22. Sinnes are either other mens sinnes, or Communication with other mens sinnes. This distinction is the rather to be knowne and remembred, because it serues to extenuate or aggrauate sinnes committed.

Communication with sinne is done sundry waies. First, by counsell: thus *Caiphas* sinned when hee gaue counsell to put Christ to death. Secondly, by commandement: so *Dauid* sinned in the murther of *Urias*. Thirdly, by consent, or assistance, Rom. 1. 31. thus *Saul* sinned in keeping the garments of them that stoned *Steuen*, Act. 22. 20. and 7. 58. Fourthly, by prouocation: thus they sinne that prouoke others to sinne, and hereof *Paul* speaketh when he saith, *Fathers must not prouoke their children to wrath*, Eph. 6. 4. Fiftly, by negligence, or silence. This is the sinne of the Minister, when men are called to reproue sinne and doe not. Sixtly, by flatterie, when men soothe vp others in sinne. Seuenthly, by winking at sinnes, or passing them ouer by slight reproofe, Eph. 5. 11. Thus *Elie* sinned in rebuking his sonnes, and thereby brought a temporall iudgement

vpon himselfe, and his family, 1 *Sem.* 2. 4. Eightly, by participation, *Eph.* 5. 7. and thus they doe sinne, that are receiuers of theeues. Ninthly, by defending another man in his sinne: for
Pro. 17. 15 *he that iustifieth the wicked, and condemneth the iust, euen they both are an abhomination to the Lord.*

Sect. 9.

The ninth distinction followeth. *Some mens sins* (saith *Paul*)
1 Tim. 5. 24 *are open before hand, some follow after.* Which place by some is expounded thus: Some mens sinnes are kept secret, till the last iudgement, and some are reuealed in this life, before that day. This I thinke is a truth, but not the meaning of the text. For in the 23. verse, the Apostle spak of Ordination, giuing charge to *Timothy*, that he should not suddenly admit any into Ecclesiasticall offices, least he did partake with their sinnes. Now in this 24. verse, he rendereth a reason thereof, saying, *Some mens sinnes are open before hand*: that is, some mens faults and wants are knowne, before their ordination to Ecclesiasticall offices. and of such the Church may know what to iudge and say. But some againe follow after, that is, they are not reuealed till after their Ordination: and thus *Iudas* his wickednesse did not appeare at the first, but was reuealed after he was called to be an Apostle.

And thus we see, what be the Differences of sinnes: touching all which, this must be held & remembred for a Ground, That euery sin, in what degree soeuer it be, is *mortall* of it selfe:
Rom. 6. 23. and no sinne is *veniall* in it owne nature. For *the wages of euery sinne is death:* And, *Cursed is euery one that continueth not in all things, that are written in the booke of the Law, to doe them*, Gal. 3. 10. This Ground must be holden against the Church of Rome: who in her Case-diuinitie, vseth to pacifie the conscience, by teaching men, that sundry sinnes are veniall.

Sect. 10.

Now though euery sinne of it selfe be mortall, yet all are not equally mortall, but some more, some lesse. For the better vnderstanding whereof, it is to bee remembred, that in Sinne there be sundry steps and degrees, whereby one and the same sinne may

may be lessened or increased, and so become more or lesse hainous before God.

If it be asked, how can this be? I answer, that Sinne may admit aggrauation, or extenuation, sundry wayes. First, by the Circumstances, which are principally seauen.

The first, is the subiect, or *person* sinning. For example: The sinne of a publike person, is more hainous, yea more mortall, then the sin of a priuate man, because hee is in eminent place, and his actions are more exemplary and scandalous, then the actions of inferiour men. The seruant that *knowes his masters will*, if hee doth it not, is the greater sinner, and shall endure a greater punishment, then hee that neglects the same vpon simple ignorance, *Math.* 10.15. The Minister and Dispenser of the Word, if hee bee vnfaithfull and vnprofitable, his offence, and consequently his punishment, is farre greater then other mens, *Math.* 5.13.

The second is, the obiect or partie which is offended. In this respect it was that the Iewes did more hainously sinne in crucifying Christ the Sonne of God, the *Lord of glorie*, then did their fathers which persecuted and killed the Prophets. Againe, the word of God teacheth that the iniurie that is done vnto those whome God tenderly loueth, is farre more displeasing vnto him, then if it were done vnto others. *He that toucheth you* (saith the Prophet, meaning the Iewes his chosen and beloued people) *toucheth the apple of his eye, Zach.* 2.8. The man that deuiseth mischiefe against his harmelesse brother that *dwelleth peaceably by him*, committeth a sinne most odious vnto God and man, *Prou.* 3.29. *Psal.* 7.4. He that is called and conuerted vnto God and Christ, and maketh not honest prouision for *his owne, which are of his familie*, is so notorious an offender, that S. *Paul* holds him a *a denyer of the faith, and worse then an Infidell*, 1. *Tim.* 5.8. The person that shall raile *vpon the Iudge*, or speake euill of *the Ruler of his people*, is a greater transgressour of Gods commandement, then hee that reuileth, or abuseth an ordinary man, *Exod.* 22.28.

The third is, the thing done in which the offence is committed. Thus, to falsifie *the Word of God, and to prophane his worship and Seruice*, is much more abhominable in his sight, then is the *falsifying* of the word of a man, or the abuse of humane lawes and ordinances. Thus againe, the hurting and endama-

ging of the person and life of our neighbour, is a more odious offence, then is the diminishing of his goods and outward estate: and the hurt that redoundeth by our default vnto his soule, is more offensiue euery way, then the wrong that is offered vnto his body.

The fourth, is the Place where it is done. According to this Circumstance, if a man shall either speake or do any thing, that comes vnder the name of a breach of piety or iustice, in publike place, as in *the congregation, in open court*, or *generall assembly*, and that with publike aud generall scandall: he is a greater offender then if he spake or did the same at home, in his closet.

The fifth is the End. In regard hereof, he that stealeth from another, that whereby he may satisfie his hunger, and saue his life, being driuen to extreame necessitie, offendeth in a lower and lesser degree, then the thiefe that robbeth by the high way side, for this end, to enrich himselfe by the losses of other men.

The sixth is the Manner how? Thus he that committeth vncleanesse in the outward act, doth more grieuously sinne, and with greater scandall, then if he onely entertained an vncleane thought in his heart. And hee that sinneth of set purpose and presumption, or of obstinate and resolued malice against God, hath proceeded vnto a higher degree of iniquitie, the if he had fallen vpon ignorance, infirmity, or disordered and distempered affection. In like manner, the sinne of the Iewes, in forcing *Pilate* by their threatning tearmes (as that he was an enemy to *Cæsar*, &c.) to the vniust condemnation of Christ Iesus, was an higher degree, then the sinne of *Pilate* himselfe, who yeelding vnto their importunity, pronounced sentence against him, *Ioh.* 19. 11. The last is the Time, which also serues to aggrauate the sinne. For ordinary disobedience in the time of grace, and wilfull neglect of Gods calling in the aboundance of means, is a great deale more damnable then the commission of sinne, in the daies of ignorance and blindnesse, when the like meanes are wanting.

a. Pet. 2. 21.

The second way to aggrauate sinne, is by addition of sinne to sinne: and that is done sundry wayes: first, by committing one sinne in the necke of an other: as *Dauid* sinned, when hee added murther to adultery. Secondly, by doubling and multiplying of sinne, that is, by falling often into the same sinne. Thirdly, by lying in sinne without repentance. And here it must be

be remembred, that men of yeares, liuing in the Church, are not simply condemned for their particular sinnes, but for their continuance & residence in them. Sins committed make men worthy of damnation, but liuing and abiding in them without repentance, is the thing that brings damnation. For as in the militant Church, men are excommunicate, not so much for their offence, as for their obstinacy: so shall it be in the Church triumphant, the kingdome of heauen shall be barred against men, not so much for their sinne committed, as for their lying therin without repentance. And this is the manner of Gods dealing with those that haue liued within the precincts of the Church, they shall be condemned for the very want of true faith and repentance. This should admonish euery one of vs, to take heede, lest we lie in any sinne: and that being any way ouertaken, wee should speedily repent, lest we aggrauate our sinne by continuance therein, and so bring vpon our selues swift damnation.

Thirdly, the same sin is made greater or lesser foure waies: according to the number of degrees in the committing of a sin, noted by Saint *Iames*, *Temptation*, *Conception*, *Birth*, & *Perfectiō*. Iam. 1. 15. Actuall sinne in the first degree of *tentation*, is, when the minde vpon some sudden motion, is drawne away to thinke euill, and withall is tickled with some delight thereof. For a bad motion cast into the minde by the flesh and the diuell, is like vnto the baite cast into the water, that allureth and delighteth the fish, and causeth it to bite. Sinne in *conception*, is when with the delight of the minde, there goes consent of will to doe the euill thought on. Sinne in *birth*, is when it comes forth into an action or execution. Sinne in *perfection*, is when men are growne to a custome and habite in sinne, vpon long practise. For the often committing of one and the same sinne, leaues an euill impression in the heart, that is, a strong or violent inclination, to that or any other euill, as hath beene taught before. And sinne thus made perfect, brings forth death; for custome in sinning brings hardnes of heart: hardnes of heart, impenitencie: and impenitencie, condemnation. Now of these degrees, the first is the least, and the last is the greatest. One and the same sinne is lesser in tentation, then in conception, and lesse in conception then in birth, and greater in perfection then in all the former.

Sect. 11.

Now from this doctrine of the encreasing and lessening of Sinne *in these respects*, we may gather, that all sins are not alike or equall, as the Stoicks of auncient times, and their followers haue falsely imagined. For it hath bin proued at large, by induction of sundry particulars, that there are degrees of sins, some lesser, some greater: some more offensiue and odious to God and man, some lesse. And that the circumstances of time, place, person, and manner of doing, doe serue to enlarge or extenuate the sinne committed.

If it be here alleadged, that sinne is nothing but the doing of that, which is *vnlawfull to be done*, and that this is equall in all men that sin: and therefore by consequent, offences are equall: I answer, that in euery sinne, men must not consider the vnlawfulnesse thereof onely, but the reason why it should bee vnlawfull: & that is properly, because it is a breach of Gods law, and repugnant to his will reuealed in his word. Now there is no breach of a diuine Law, but it is more or lesse repugnant vnto the will of the law-giuer, God himselfe. And many transgressions, are more repugnant thereunto then fewer: for the more sin is increased, the more is the wrath of God inflamed against the sinner vpon his due desert.

If it be said againe, that the nature of sinne stands onely in this, that the sinner makes an abberration from the scope or marke that is set before him, and doth no more then passe the bounds of duty prescribed by God, and that all are alike in this respect: The answer is, that it is a falshood to affirme, that he which makes the lesse abberration from the duty commanded, is equall in offence to him that makes the greater. For the same sinne for substance, hath sundry steps and degrees, in respect whereof, one man becommeth a more hainous offender then another. For example, in the seauenth commaundement when God forbiddes the committing of Adultery, hee forbiddeth three degrees of the same sinne: to wit, adultery of the heart, consisting of inordinate and vncleane affections: adultery of the tongue, in corrupt, dishonest, and vnseemely speeches, and the very act of vncleannesse and filthinesse committed by the body. Now it cannot be said, that hee which breakes

breakes this commandement onely in the first degree, is as great a transgressour, as hee that hath proceeded to the second, and so to the third. And therefore it remaines for an vndoubted truth, that Sinnes committed against the law of God are not equall, but some lesser, some greater.

Sundry other Distinctions there are of sinnes, as namely: That the maine sinnes of the first Table, are greater then the maine sinnes of the second Table. And yet the maine sinnes of the second, are greater then the breach of ceremoniall duties, against the first Table. But this which hath beene said shall suffice.

The vse of this doctrine is manifold. First, by it wee learne, what the heart of man is by nature: namely, a corrupt and vncleane fountaine, out of which issueth in the course of this life, the streames of corruptions infinite in number, noysome in qualities, hainous in degrees, dangerous in effects. For from thence doe flow, all the differences of sinnes before named, with their seuerall branches, and infinite many more, that cannot be rehearsed. This must moue vs humbly to sue vnto God, and earnestly to entreat him, to wash vs throughly from our wickednes, and clense vs from our sinnes: yea to purge and to rinse the fountaine thereof, our vncleane & polluted hearts. And when by Gods mercy in Christ, apprehended by faith, our hearts shall bee purified, then to set watch and ward ouer them, and to keep them with all diligence. Secondly, it teacheth vs, that miserable mortall man, is not guilty of one or more sinnes, but of many and sundry corruptions, both of heart and life. *Who can vnderstand his faults?* saith *Dauid*. Now the allowance of sinne beeing death by Gods ordinance, and God being iustice it selfe: answerably to the number of our offences, we must needes be lyable to many punishments, yea to death it selfe, both of the body and of the soule. This beeing our wofull estate, little cause is there, that any man should think himselfe to be in good case or presume of Gods mercy in regard of the small number of his sinnes: And much lesse cause hath he, falsly to imagine with the Popish sort, that he can merit the fauour of God by any worke done by him, aboue that which the Law requireth, considering that it is impossible for him to know either the number, or the nature, or the measure of his sinnes. Lastly, the consideration of this point, must be a barre

Act. 15. 9. Prou. 4. 23. Psal. 19. 12.

to

to keepe vs in, that we be not too ſecure or preſumptuous of our owne eſtate: for as much as we learne out of the Word of God, that in reſpect of the multitude of our corruptions, this our life is full of much euill, and many difficulties, that wee haue whole armies of enemies to encounter withall, not onely out of vs in the world abroad, but within vs, lurking euen in our own fleſh. And vpon this conſideration, that we ſhould be at continuall defiance with them, vſing all holy meanes to get the victory ouer them, by the daily exerciſes of inuocation and repentance, and by a continuall practiſe of new obedience, vnto all the lawes and commandements of God, according to the meaſure of grace receiued. And ſo much of the third Ground.

CHAP. III.

Of the ſubiection and power of Conſcience.

THE fourth and laſt Ground, is touching the *ſubiection* and *power* of Conſcience. Wherein we are to remember two things: what Conſcience is; and what is the naturall condition of it in euery man. For the firſt, the name of Conſcience will giue light to the thing it ſelfe. For it ſignifieth a knowledge ioined with a knowledge, and it is ſo tearmed in two reſpects. Firſt, becauſe when a man knowes or thinkes any thing, by meanes of Conſcience he knowes what he knowes & thinkes. Secondly, becauſe by it, man knowes that thing of himſelfe which God alſo knowes of him. Man hath two witneſſes of his thoughts, God, and his owne conſcience: God is the firſt and chiefeſt, and Conſcience is the ſecond ſubordinate vnto God, bearing witneſſe vnto God either with the man, or againſt him. Therefore it is nothing elſe but a part of the vnderſtanding, whereby a man knowes what he thinkes, what he wills and deſires, as alſo in what manner he knoweth, thinketh, or willeth, either good or euill. Whereunto this muſt be added, that as conſcience knowes our thoughts, wils and actions, ſo it teſtifies thereof vnto God, either with vs, or againſt vs.

In the ſecond place: The naturall condition or property of euery

euery mans conſcience, is this: that in regard of authority and power, it is placed in the middle betweene man and God, ſo as it is vnder God, and yet aboue man. And this naturall condition hath two parts: the firſt is, the ſubiection of conſcience to God and his word. Concerning which ſubiection we haue this rule: That God alone by his word doth onely binde the conſcience, by cauſing it in euery action either to excuſe for well doing, or accuſe for ſin. And this God doth *properly*. For firſt, hee is the onely Lord of the conſcience, which created it, and gouernes it. 2. Againe, he is the onely Law-giuer, that hath power to ſaue or deſtroy the ſoule, for the keeping and breaking of his Lawes, *Iames* 4.12. 3. And further, mans conſcience is knowne to none, beſides himſelfe, but God: *What man knowes the things of a man, ſaue the ſpirit of a man which is in him?* 1. *Cor.* 2.11. And it is God onely that giues liberty to the conſcience, in regard of his owne lawes. Vpon this it followeth, that no mans commandement or Law can of it ſelfe, and by it owne ſoueraigne power binde conſcience, but doth it onely by the authority and vertue of the written word of God, or ſome part thereof. And therefore if it be alleadged, that ſubiection is due to the Magiſtrate for conſcience ſake, *Rom.* 13.5. the Anſwer is at hand: that ſubiection is indeede to be performed to ciuill authority ordained by God, and obedience alſo to the Lawes of the Magiſtrate for feare of wrath, and for auoiding of puniſhment, but not for conſcience of the ſaide authority or lawes properly or directly, but for conſcience of Gods commandement, which appointeth both Magiſtracie, and the authority thereof. This is it that bindes the conſcience immediately: the vertue of a Superiour Law, whereby it ſtandeth in force, namely, the law of God.

The ſecond part of the Naturall condition of conſcience, is the Power which it hath ouer man to accuſe or excuſe him in reſpect of things done. And this is plaine by. S. *Pauls* Conclu- Rom. 14.23.
ſion, *Whatſoeuer is not of faith:* that is, whatſoeuer man doth, whereof he is not certainely perſwaded in iudgement and conſcience out of Gods words that the thing may be done, *it is ſin.* More plainely: a thing may be ſaid, not to bee done of faith 1.
three waies. Firſt, when it is done with a doubting, and vnreſol- Dubitante
ued conſcience, as in thoſe that are weake in knowledge. Of conſcientia.
which ſort were ſome in the Primitiue Church, who notwith-

ſtanding

ſtanding they heard of the doctrine of Chriſtian libertie, yet they were of opinion, that after Chriſts aſcention, there was a difference to be made of meates; and thereupon thought, they might not eate ſome kinde of meates. Suppoſe now, that theſe perſons (by accident) ſhould haue beene drawne to eate ſwines fleſh, which themſelues had holden a thing forbidden: theſe men vpon this very fact had ſinned, becauſe that which they did, was vpon an vnreſolued conſcience. So ſaith the Apoſtle, *Rom.* 14. 23. Hee that doubteth, is condemned, if he eate, becauſe he eateth not of faith. Secondly, when a thing is done vpon an erronious conſcience, it is not of faith, and therefore it is a ſinne. Thus the Maſſe-Prieſt ſinneth in ſaying Maſſe, though hee thinke in his conſcience, the thing hee doth, is the ordinance of God. And thus Heretickes doe dye Heretickes, though when they dye, they bee fully perſwaded their opinions be the truth. Againe, in the ſame manner; Put the caſe a man ſhould bee of opinion, that fornication, or theft, were things arbitrary and indifferent, and hereupon his conſcience ſhould tell him hee might take opportunitie, and commit either of theſe ſinnes; whether is this action in the party thus perſwaded, a ſinne or no? I anſwer, the caſe is plaine, that the fact is done vpon an erronious conſcience, and therefore muſt bee a ſinne in the doer. For the errour of the iudgement cannot take away the nature of that which is ſimply euill. Sinne is ſinne, and ſo remaineth notwithſtanding any contrary perſwaſion of the conſcience. The reaſon is, becauſe though the conſcience erreth and is miſinformed, yet it bindeth ſo farre foorth, as that if a man iudge a thing to be euill, either ſimply or in ſome reſpect (though falſely, and yet afterward doth it, hee hath ſinned and offended the Maieſtie of God, as much as in him lyeth. Thirdly, when a thing is done with a repugning or gain-ſaying conſcience, though vpon errour and falſe iudgement of the conſcience, it is in the dooer, a ſinne. Thus an Anabaptiſt, that holdeth it vnlawfull to ſweare, ſinneth if hee take an oath: not in ſwearing ſimply, for that is Gods ordinance: but becauſe hee ſweares againſt the perſwaſion of his Conſcience.

2. Errante.

3. Repugnante.

CHAP.

CHAP. IIII.

Of the distinction of Cases.

THus much touching the Preambles, or Grounds of this doctrine. Now it remaineth that we come to the Questions of Conscience.

These Questions may be fitly diuided, according to the matter or subiect of them, which is Man. Now as man is considered diuers waies, that is to say, either apart by himselfe, or as he stands in relation to another, and is a member of Society: so the Questions of Conscience are to be distinguished, some concerning man simply considered by himselfe: some againe, as he stands in relation to another.

Man standeth in a two-fold relation: to God, or to man. As he stands in relation to God, he beares the name of a Christian, that is, a member of Christ, or a Son of God: whose duty is to know and to worship God according to his will reuealed in his word. As he stands in relation to man, he is a part of a body, and a member of some society. Now the Questions that concerne him, as a member of a societie, are of three sorts, according to three distinct kinds of societies. For euery man is either a member of a Family, or of the Church, or of the Common-wealth. And answerably, some Questions concerne man as a member of a Family: some as he is a member of the Church: some as he is a member of the Common-wealth.

In a word therefore, all Questions touching man, may be reduced to three generall heads. The first whereof is, concerning man simply considered as hee is man. The second, touching man as hee stands in relation to God. The third, concerning man as he is a member of one of the three societies; that is, either of the Family, or of the Church, or of the Common-wealth.

QVestions of the first sort, concerning man simply considered in himselfe as he is a man, are especially three.

The first, What a man must doe, that he may come into the fauour of God, and be saued?

The

The second, How hee may be assured in conscience of his owne saluation?

The third, How hee may Recouer himselfe when hee is distressed or fallen? Of these in order.

CHAP. V.

Of the first maine Question touching man.

I. Question.

What must a man doe, that hee may come into Gods fauour, and be saued.



For answer to this Question, some Grounds must be laid down before hand. The first is this: That we must consider and remember, how and by what meanes, God brings any man to saluation. For looke how God saueth others, so hee that would knowe how to bee saued, must vse the meanes whereby God saueth them.

Sect. 7.

How God saueth man.

In the working and effecting of Mans saluation, ordinarily there are two speciall actios of God: the *giuing of the first grace*, and after that the *giuing of the second*. The former of these two works, hath ten seuerall actions. I. God giues man the outward meanes of saluation, specially the Ministery of the word: and with it, he sends some outward or inward crosse, to breake and subdue the stubbornesse of our nature, that it may bee made plyable to the will of God. This we may see in the example of the Iaylour, *Act.* 16. and of the Iewes that were conuerted at *Peters* sermon, *Act.* 2. II. This done, God brings the minde of man to a consideration of the Law, and therein generally to see what is good, and what is euill, what is sinne, and what is not sinne. III. Vpon a serious consideration of the Law, he makes a man particularly to see and know his owne peculiar

peculiar and proper ſinnes, whereby he offends God. IV. Vpon the ſight of ſinne, hee ſmiteth the heart with Legall feare, whereby when man ſeeth his ſinnes, he makes him to feare puniſhment and hell, and to deſpaire of ſaluation, in regard of any thing in himſelfe.

Now theſe foure actions, are indeed no fruits of grace, for a Reprobate may goe thus farre; but they are onely *works of preparation* going before grace; the other actions which follow, are effects of grace. V. The fifth action of grace therefore is, to ſtirre vp the mind to a ſerious conſideration of the promiſe of ſaluation propounded and publiſhed in the Goſpell. VI. After this, the ſixth is, to kindle in the heart, ſome ſeeds or ſparkes of faith, that is, a will and deſire to beleeue, and grace to ſtriue againſt doubting & deſpaire. Now at the ſame inſtant, when God begins to kindle in the heart, any ſparks of faith, then alſo he iuſtifieth the ſinner, and withall begins the worke of ſanctification. VII. Then, ſo ſoone as faith is put into the heart, there is preſently a combate: for it fighteth with doubting, deſpaire, and diſtruſt. And in this combate, faith ſhewes it ſelfe, by feruent, conſtant, & earneſt inuocation for pardon: and after inuocation followes a ſtrength and prevailing of this deſire. VIII. Furthermore, God in mercy quiets and ſettles the Conſcience, as touching the ſaluation of the ſoule, and the promiſe of life, whereupon it reſteth and ſtaieth it ſelfe. IX. Next after this ſetled aſſurance, and perſwaſion of mercy, followes a ſtirring vp of the heart to Euangelicall ſorrow, according to God, that is, a griefe for ſin, becauſe it is ſin, & becauſe God is offended: and then the Lord works repentance, whereby the ſanctified heart turnes it ſelfe vnto him. And though this repentance be one of the laſt in order, yet it ſhewes it ſelfe firſt: as when a candle is brought into a roome, we firſt ſee the light before we ſee the candle, and yet the candle muſt needs be before the light can be. X. Laſtly, God giues a man grace to endeauour to obey his commandements by a new obedience. And by theſe degrees doth the Lord giue the firſt grace.

The ſecond worke of God tending to ſaluation, is the giuing of the ſecond grace: which is nothing elſe, but the continuance of the firſt grace giuen. For looke as by creation, God gaue a beeing to man and all other creatures, and then by his prouidence continued the ſame beeing, which was as it were a

ſecond

second creation; so in bringing a man to saluation, God giues the first grace: for example, to beleeue and repent; and then in mercy giues the second, to persenere and continue in faith and repentance to the end. And this, if we regard man himselfe, is very necessary. For as fire without supply of matter, whereby it is fedde and continued, would soone goe out; so vnlesse God of his goodnesse, should follow his children, and by new and dayly supplies, continue his first grace in them, they would vndoubtedly soone lose the same, and finally fall away.

The second Ground for the answer of this Question, is taken from some speciall places of Scripture, where the same is mooued and resolued. The men that were at *Peters* sermon, beeing touched with the sence of their owne miserie, vpon the doctrine which had beene deliuered, as the Holy Ghost saith, were pricked in *their hearts, and cryed one to another: Men and brethren, what shall we doe? Peter* mooued by the spirit of God answers them, *Repent, and be baptized for the remission of your sinnes.* Act. 2.38. The like was the case of the Taylor; who, after that the stubbornnes of his heart was beaten downe, by feare of the departure of the prisoners, he came trembling, and fell downe before *Paul* and *Silas*, and mooued this question vnto them, *Sirs, what must I doe to be saued?* to whom they gaue answer: *Beleeue in the Lord Iesus, and thou shalt bee saued, and thine household.* Acts 16.33. The young man in the Gospel sues to Christ, and askes him, *What shall I doe to be saued?* Christ answers him, *Keepe the Commandements.* When he replied that he had kept them frō his youth, Christ tels him, that he must goe yet further, and *sell all that hee hath, and giue to the poore.* Mar. 10.17. And *Iohn* tels the Scribes and Pharises, who came vnto his Baptisme, and confessed their sinnes, that if they would flie from the wrath to come, they must *repent, and bring forth fruites worthy amendment of life.* Math. 3.8. From these places then, I frame this answer to the Question in hand. The man that would stand in the fauour of God and bee saued, must doe foure things: first humble himselfe before God: secondly, beleeue in Christ: thirdly, repent of his sinnes: fourthly, performe new obedience to God.

Sect. 2.

For the first, *Humiliation* is indeed a fruite of faith: yet I put it in place before faith, because in practise it is first. Faith lieth hid in the heart: and the first effect whereby it appeares, is the abasing and humbling of our selues. And here wee are further to consider three points: first, wherein stands Humiliation: secondly, the excellence of it: thirdly, the questions of conscience that concerne it. Humiliation.

Touching the first point, Humiliation stands in the practise of three things. The first is, sorrow of heart, whereby the sinner is displeased with himselfe, and ashamed in respect of his sinnes. The second is, a confession to God, wherein also three things are to be done: first, to acknowledge all our maine sinnes originall and actuall: secondly, to acknowledge our guiltinesse before God: thirdly, to acknowledge our iust damnation for sinne. The third thing in Humiliation, is supplication made to God for mercy, as earnestly as in a matter of life and death: and of these three things wee haue in Scripture the examples of *Ezra*, *Daniel*, and the prodigall sonne, *Ezra.* 9. *Dan.* 9. *Luk.* 15. 18.

The second point is, the excellencie of Humiliation: which stands in this, that it hath the promises of life eternall annexed to it. *Esa.* 57. 15. *I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.* Psal. 51. 17. *A contrite and a broken heart, O God, thou wilt not despise.* Pro. 28. 13. *He that hideth his sinnes shall not prosper: but he that confesseth and forsaketh them, shall find mercy.* 1. Iohn 1. 9. *If we acknowledge our sinnes, he is faithfull and iust, to forgiue vs our sins, and to cleanse vs from all vnrighteousnes.* By all these and many other places, it is manifest, that in the very instant, when a sinner begins truely in heart and conscience to humble himselfe, hee is then entred into the state of saluation. So soone as *Dauid* said, *I haue sinned. Nathan* pronounceth in the name of the Lord, that his sinnes were put away. And *Dauid* himselfe saith, alluding to the former place, *I said I will confesse my sinne, and loe, thou forgauest the wickednesse of my sinne.* When the Prodigall sonne had but said, *I will goe to my father, &c.* euen then, before he humbled 2. Sam. 12. 13. Psal. 32. 5. Luk. 15. 18.

bled himselfe, his father meetes him, and receiues him.

The third point, is touching the questions of conscience, concerning Humiliation, all which may bee reduced to foure principall Cases.

I. *Case.* What if it fall out, that a man in humbling himselfe, cannot call to minde either all, or the most of his sinnes? I answer: A particular humiliation indeede is required, for maine and knowne sinnes: but yet there are two cases, wherein generall repentance, will bee accepted of God for vnknowne sinnes. One is, when a man hath searched himselfe diligently, and by a serious examination, passed through all the commandements of God, and yet after such examination and search made, his particular offences are yet hidden and not reuealed vnto him, so as he cannot call them to remembrance: then the generall repentance is accepted. For this is answerable to the practise of *Dauid*, who after long search, when he could not attaine to the knowledge of his particular slippes, then he addresseth himselfe to a generall humiliation, saying, *Who knoweth the errours of this life? cleanse me Lord from my secret faults*: and vpon this, he was no doubt accepted. Againe, when a man humbleth himselfe, and yet is *preuented by the time*, so as he cannot search his heart and life, as he would: his generall repentance will be taken and accepted of God. The truth hereof appeares in the theefe vpon the crosse, who hauing no time to search himselfe, made no speciall humiliation: yet vpon his generall confession he was accepted. Now the ground of this doctrine is this: *He that truly repents of one sinne, in this case when he is preuented: is, as if he repented of all.*

Psal. 19. 12.

II. *Case.* What must a man doe, that findes himselfe hard-hearted, and of a dead spirit, so as he cannot humble himselfe as he would? *Answ.* Such persons, if they humble themselues, they must bee content with that grace which they haue receiued. For if thou be truly and vnfainedly grieued for this, that thou canst not be grieued, thy humiliation shall bee accepted. For that which *Paul* saith of almes, may be truely saide in this case, that *if there be a ready minde, a man shall be accepted, according to that he hath, and not according to that he hath not.*

2. Cor. 8. 12.

III. *Case.* Whether the party that is more grieued for losse of his friend, then for offence of God by his sinne, doth or can truely humble himselfe? *Ans.* A man may haue a greater griefe

griefe for an earthly losse, then for the other, and yet be truely grieued for his sinnes too. The reason is, because that is a bodily, naturall, and sensible losse, and accordingly sorrow for it is naturall. Now the sorrow for the offending of God, is no sensible thing, but supernaturall and spirituall; and sensible things doe more affect and vrge the minde, then the other. *Dauid* did notably humble himselfe for his sinnes, and he did exceedingly mourne for the losse of his sonne *Absolom*, yea and more too then for his sinnes: *Would God I had died for thee Absolom, O Absolom my sonne, my sonne, &c.* 2. Sam. 18. 33. Againe I answer, that the sorrow of the minde, must bee measured by the intention of the affection, and by the estimation of the thing for which wee sorrow. Now sorrow for sinne, though it be lesse in respect of the intention thereof; yet it is greater in respect of the estimation of the minde: because they which truely mourne for their sins grieue for the offence of God, as the greatest euill of all; and for the losse of the fauour of God, as for the losse of the most excellent and pretious thing in the world.

IV. *Case.* Whether it bee necessary in Humiliation, that the heart should be smitten with a sensible sorrow? *Ans.* I. In sorrow for sinne, there are two things: first, to be displeased for our sinnes: secondly, to haue a bodily moouing of the heart, which causeth crying and teares. The former of these is necessarie, namely, in heart to be deepely displeased with our selues: the latter is not simply necessarie, though it bee commendable in whomsoeuer it is, if it be in truth; for *Lydia* had the first, but not the second. II. It falleth out oftentimes, that the greatnesse of the griefe, taketh away the sensible paine, and causeth a nummednesse of the heart, so that the partie grieueth not. III. Sometimes the complexion will not affoard teares: and in such there may be true humiliation, though with drye cheekes.

Sect. 3.

The Second thing to bee done for the attaining of Gods fauour, and consequently of saluation; is to *beleeue in Christ*. In the practise of a Christian life, the duties of humiliation and faith cannot be seuered: yet for doctrines sake, I distinguish the. In Faith there are two things required, and to bee performed on our behalfe. First, to know the points of religion, and name- Faith in Christ.

ly the summe of the Gospell, especially the promise of righteousnes and life eternall by Christ. Secondly, to apprehend and apply the promise, and withall the thing promised, which is Christ, vnto our selues; and this is done, when a man vpon the commandement of God, sets downe this with himselfe, that Christ and his merits belong vnto him in particular, and that Christ is his wisedome, iustification, sanctification, & redemption. This doctrine is plaine out of the sixt of *Iohn*: for Christ is there propounded vnto vs, as the bread and the water of life. Therefore faith must not be idle in the braine: but it must take Christ, and apply him vnto the soule and conscience, euen as meate is eaten.

The Questions of Conscience touching Faith are these: First, how we may truely apply Christ, with all his benefits vnto our selues? For wicked men apply Christ vnto themselues falsely, in presumption, but few doe it truely, as they ought to doe. I answer, That this may be done, we must remember to doe two things. First, lay downe a foundation of this action, and then practise vpon it. Our foundation must be laid in the word, or else wee shall faile in our application, and it consists of two principles. The one is; As God giues a promise of life eternall by Christ, so he giues commandement, that euery one in particular, should apply the promise to himselfe. The next is, that the Ministerie of the word, is an ordinarie meanes, wherein God doth offer, and apply Christ with all his benefits to the hearers, as if he called them by their names; *Peter, Iohn, Cornelius, Beleeue in Christ, and thou shalt bee saued.* When wee haue rightly considered of our foundation: the Second thing is, to practise vpon it: and that is, to giue our selues to the exercises of faith and repentance; which stand in meditation of the Word, and prayer for mercie and pardon: and when this is done, then God giues the sense and increase of his grace. When *Lydia* was hearing the sermon of *Paul*, then God opened her heart, *Act.* 16. 12.

Secondly, it is demanded: When faith beginnes to breede in the heart, and when a man beginnes to beleeue in Christ? *Answ.* When he beginnes to be touched in conscience for his owne sinnes, and withall hungers and thirsts after Christ, and his righteousnesse, then beginneth faith. The reason is plaine. As faith is renued, so it is begunne; but it is renewed when

when a man is touched in conscience for his sinnes, and begins anew to hunger after Christ; therefore when these things first shew themselues, then faith first beginnes. For these were the things that were in *Dauid*, when he renewed his repentance.

Sect. 4.

The third dutie necessarie to saluation, is *Repentance*. In which, two things are to be considered; the beginning, namely, a godly sorrow, which is the beginning of repentance, 2. *Cor.* 7. and vpon this sorrow a Change, which is indeede Repentance it selfe. In sorrow we consider, first, the nature of it; secondly, the properties of it. Touching the nature of sorrow, it is either inward or outward. The inward sorrow, is when a man is displeased with himselfe for his sinnes. The outward, when the heart declares the griefe thereof by teares, or such like signes. And sorrow in this case, called a godly sorrow, is more to bee esteemed by the first of these, then by the second. The propertie of this sorrow, is to make vs to bee displeased with our selues, for our sinnes directly, because they are sinnes, and doe displease God. If there were no iudge, no hell, nor death, yet we must be grieued, because we haue offended so mercifull a God and louing father. And as godly sorrow will make vs thus to doe, so is it the next cause of repentance, and by this is repentance discerned. Repentance,

The next thing in repentance, is the Change of the minde and whole man in affection, life, and conuersation. And this standeth in a constant purpose of the minde, and resolution of the heart, not to sinne, but in euery thing to do the will of God. Hereupon, *Paul* exhorteth them, to whom hee wrote, to continue in the loue of God, and in the obedience of his word. *Barnabas* when he came to *Antioch*, & had seene the grace of God, was glad, and *exhorted all, that with purpose of heart they would cleaue vnto God, or continue with the Lord*. So the Prophet *Ezekiel* saith, *If the wicked will turne from all his sinnes, and keepe all my statutes, and doe that which is lawfull and right, he shall surely liue, and shall not dye*. In this purpose stands the very nature of repentance: and it must be ioyned with humiliation and faith, as a third thing auaileable to saluation, and not to bee seuered from them. For a man in shewe may haue many good things: as for Act. 11. 23. Ezek. 18. 21.

example, he may be humbled, and seeme to haue some strength of faith; yet if there be in the said man, a want of this purpose and resolution not to sinne, the other are but dead things, and vnprofitable; and for all them, he may come to eternall destruction. Furthermore, we must distinguish this kinde of purpose, from the mind and purpose of carnall men, theeues, drunkards, harlots, vsurers; for they will confesse their sinnes, and be sorry for them, yea and shed some teares, wishing they had neuer sinned as they haue. In these men, indeede there is a wishing will for the time, but no setled purpose. And it is a propertie of nature to auoid euill: but to haue a constant resolution of not sinning, is a gift of grace; and for this it is, that we must labour; otherwise our repentance, is no true and sound repentance.

Sect. 5.

New obedience. Ioh. 15. 5.

The fourth and last dutie, is to performe *New obedience vnto God in our life and conuersation*: In this new obedience, three things are required. First, it must be a fruit of the spirit of Christ in vs: for when we doe any good thing, it is Christ that doth it in vs. To this purpose *Dauid* praies vnto God, *Psal.* 143. 10. *Let thy good spirit lead me forth into the land of righteousnesse.* And *Paul* exhorts the Galatians *to walke in the Spirit*; and then marke what followes; *and ye shall not fulfill the lusts of the flesh, Gal.* 5. 16. Secondly, this new obedience must bee the keeping of euery commandement of God: for as S. *Iames* saith, *He that breakes one commandement, is guiltie of all*: that is, he that doth willingly and wittingly breake any commandement, and makes not conscience of some one, maketh not conscience of any, and before God he is as guilty of all, as if he had broken all. Thirdly, in new obedience, the whole man must endeauour to keepe the whole law in his minde, will, affections, and all the faculties of soule and body. As it is said of *Iosiah*, that he *turned to God according to all the lawes of Moses, with all his heart*. This last point added to the rest, is the very forme and life of new obedience, and from hence it followes; First, that the repentant person, must not liue in the practise of any outward sinne. Secondly, that there must be in him, an inward resisting and restraining of the corruption of nature, and of the heart, that hee may truely obey God, by the grace of the spirit of God. The heart

Iam. 2. 10.

2. King. 23. 25

heart of *Ioseph* was ready prest, to resist the euill request of *Potiphars* wife. And *Dauid* stayed his affection from reuenging himselfe vpon *Shemei*, when he cursed him. Thirdly, that he ought to stirre vp and exercise the inward man, by all spirituall motions of Faith, Ioy, Loue, Hope and the praise of God. Gen. 39. 9, 10 2. Sam. 16. 10

Now touching this point, there are two principall questions propounded. First, how may a man frame his life to liue in New-obedience?

Answer. Though all the bookes of the olde and new Testament, are direction sufficient for a good life; yet a more speciall answer may be made out of the same, plainely and briefly, That there are three maine grounds or rules of New Obedience. The first is laid downe by our Sauiour Christ. *Luk.* 9. 23. *If any man will come after me, let him deny himselfe, and take vp his crosse, and follow me.* The meaning is this; Euery one that will become a scholler in the Schoole of Christ, and learne obedience vnto God, must *deny himselfe*, that is, he must in the first place, exalt and magnifie the grace of God, and become nothing in himselfe, renouncing his owne reason, will, and affections, and subiecting them to the wisedome and will of God in all things; yea esteeming all things in the earth, euen those that are deerest vnto him, as drosse and dung in regard of the kingdome of Christ. Againe, he must *take vp his crosse*, that is, he ought alwayes to make a fore-hand reckoning, euen of priuate crosses and particular afflictions, and when they come, to beare them with chearefulnesse. This done, hee must *followe Christ*, by practising the vertues of meeknes, patience, loue, and obedience, and by being conformable to his death, in crucifying the body of sinne in himselfe. The second rule is propounded by *Paul*, *Act.* 24. 14. *To beleeue all things that are written in the Law and the Prophets*; and that is, to hold and embrace the same faith, which was embraced by the Saints and seruants of God in ancient times, and which was written by *Moses* and the Prophets. Againe, in all reuerence to subiect himselfe, to the true manner of worshipping and seruing God, reuealed in his word; and not to depart from the same doctrine and worship, either to the right hand, or to the left. The third and last rule, is, *to haue and to keepe faith and a good conscience*, 1. Tim. 1. 19. Now faith is preserued, by knowledge of the doctrine of the Law & the Gospel, by yeelding assent vnto the same doctrine,

beleeuing it to be true, and by a particular application of it vnto a mans selfe, specially of the promise of righteousnesse and life euerlasting, in and by Christ. Againe, that a man may keep a good conscience, he must doe three things. First, in the course of his life, he must practise the duties of the generall Calling, in the particular; so as though they be two distinct in nature, yet they may be both one in vse and practise. Secondly, in al euents that comes to passe, euermore in patience and silence hee must submit himselfe, to the good will and pleasure of God. Thus it is said of *Aaron*, that when God had destroied his sonnes for offering vp strange fire before him, *he held his peace*. Leu. 10. 3. And *Dauid* shewes that it was his practise, when beeing afflicted, he saith, *I was as dumb, and opened not my mouth, because thou Lord diddest it*, Psal. 39. 9. Thirdly, if at any time he falleth, either through infirmitie, the malice of *Satan*, or the violence of some temptation, he must humble himselfe before God, labour to breake off his sinne, and recouer himselfe by repentance. And these three be the principall and maine grounds of New-obedience.

The second Question. Considering that all good workes are the fruites of a regenerate person, and are contained vnder New-obedience; How may a man doe a good worke, that may be accepted of God, and please him?

For resolution whereof, it is to bee carefully remembred, that to the doing of a good worke, sundry things are required: Whereof, some in nature doe goe before the worke to be done, some doe accompany the doing thereof, and some againe doe follow the worke, being required to be done, when the worke is done.

Before the worke, there must goe Reconciliation; whereby the person is reconciled vnto God in Christ, and made acceptable to him. For it is a cleare case, that no worke of man can be accepted of God, vnlesse the person of the worker be approued of him. And the workes of men of what dignity soeuer, are not to be esteemed by the shew, and outward appearance of them, but by the minde and condition of the doer. Againe, before we doe any good worke, we must by prayer lift vp our hearts vnto God, and desire him to inable vs by his spirit to doe it, and to guide vs by the same, in the action, which we are about to doe. This did the Prophet *Dauid* oftentimes, as we may

may reade in the Psalmes, but especially in Psal. 143. 10. when he saith, *Teach me to doe thy will, O God, for thou art my God: let thy good spirit lead me into the land of righteousnes.* And oftentimes in the 119 *Psal. Teach me O Lord, the way of thy statutes,* vers. 33. *Giue me vnderstanding.* 34. *Direct me in the path of thy commandements.* 35. Againe, *Teach me iudgement & knowledge,* 66. *Let my heart be vpright in thy statutes.* 80. *Stablish me, according to thy promise.* 116. *Direct my steps in thy word, and let none iniquity haue dominion ouer me.* 133.

In the doing of the work, we are to consider two things, the matter, and the manner or forme of doing it. For the matter, it must be a worke commanded in the word of God, either expressely or generally. For it is Gods reuealed will that giues the goodnesse to any worke. Christ saith of the Pharises, that *they worshipped him in vaine, teaching for doctrines, the commandements of men.* Mark. 7. 7. He therefore that will doea worke, tending to the worship of God, must doe that which God commandeth. Now actions expressely commanded, are the duties of the morall Law; Actions generally commanded, are all such as serue to be helpes and meanes, to further the saide morall duties. And here we must remember, that actions indifferent in the case of offence, or edification, cease to be indifferent, and come vnder some commandement of the morall Law. To which purpose *Paul* saith, *If eating flesh will offend my brother, I wil eate no flesh while the world standeth;* 1. Cor. 8. vlt. his meaning is, that though his eating of flesh, was a thing indifferent in it selfe; yet in case of offence, his minde was to abstaine from it, as much as from the breach of the Law of God. Againe, if an action indifferent, comes within the case of furthering the good of the Common-wealth, or Church, it ceaseth to be indifferent, and comes vnder commandement; and so all kind of callings and their works, though neuer so base, may be the matter of good works. This point is to be remembred: for it serueth to encourage euery man, of what condition soeuer he be, in the diligent performance of the duties of his calling; as also to confute the doctrine of the Popish Church, which teacheth that onely almes-deedes, and building or maintaining of Churches and religious houses, are the matter of good workes.

Now to the manner or forme of a good worke, there is required Faith. For as without faith, it is impossible to please God

God, *Hebr.*11.6. ſo whatſoeuer worke is vndertaken without faith, cannot in any ſort bee acceptable vnto him. What faith then is required in this caſe? *I anſwer.* Firſt, a generall faith, whereby we are perſwaded that the thing to be done, may lawfully be done; and of this the Apoſtle ſpeaketh when he ſaith, *whatſoeuer is not of faith, is ſinne.* Secondly, a particular or iuſtifying faith, which purifieth the heart, and maketh it fit to bring foorth a good worke: for it giues a beginning to the work, and alſo couers the wants and defects thereof, by apprehending and applying vnto vs, Chriſt and his merits. Againe, a good worke for the manner thereof, muſt be done in obedience. For knowing that the thing to be done, is commanded of God, we muſt haue a minde, and intention to obey God in the thing we doe, according to his commandement. If it bee here demanded, ſeeing workes muſt be done in obedience, how, and to what part of the word we muſt direct our obedience? I anſwer: to the Law. But how? not conſidered in his rigour, but as it is qualified, mollified, and tempered by the Goſpell: for according to the rigour of the Law, which commands perfect obedience, no man can poſsibly doe a good worke.

Rom. 14.vlt

Furthermore, touching the manner, it muſt be done to good, and lawfull ends. The ends of a good worke are manifold: Firſt, the honour and glory of God. *Whether ye eate or drinke, or whatſoeuer ye doe, doe all to the glory of God.* Secondly, the teſtification of our thankfulneſſe vnto God, that hath redeemed vs by Chriſt. The third is, to edifie our neighbour, and to further him in the way to life euerlaſting, *Math.*5.16. *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your father which is in heauen.* The fourth is, to exerciſe and increaſe our faith and repentance, both which be much ſtrengthened & confirmed, by the practiſe of good workes. Fiftly, that we may eſcape the puniſhment of ſinne, the deſtruction of the wicked, and obtaine the reward of the righteous, life euerlaſting. This was the end that *Paul* aymed at in the courſe of his calling; to which purpoſe he ſaith, *From hēceforth there is laid vp for me the crown of righteouſnes, which the Lord the righteous Iudge ſhall giue me at that day,* 2.*Tim.*4.8. Sixtly, that we may be anſwerable to our calling, in doing the duties thereof, and in walking as children of light, redeemed by Chriſt Ieſus. When *Dauid* kept his fathers ſheepe, he behaued himſelfe as a ſheepheard; but when he

2.Cor.10.31.

he was annointed King ouer Israell, God gaue him an heart and resolution, to carry himselfe as a King and gouernour of his people. Looke then as *Dauid* did, so ought wee euen by our workes to bee answerable to our callings. Seauenthly, that we may pay the debt, which we owe vnto God. For we are debters to him in sundry regards; as we are his creatures: as we are his seruants: as we are his children: In a word, as we are redeemed by Christ, and our whole debt is, our duty of praise and thanksgiuing.

After the worke is done, then comes the acceptation of it. God accepts of our workes diuers waies. First, in that he pardoneth the fault which comes from vs. Secondly, in that hee approoues his owne good worke in vs. Thirdly, in that he doth giue vnto the doers of them a crowne of righteousnesse and glorie, according to his promise, 2. *Tim.* 4. 8. *Reu.* 2. 10. We then, after we haue done the worke, must humble our selues, and intreate the Lord to pardon the wants of our workes, and say with Dauid, *Lord enter not into iudgement with thy seruant:* and with Daniel; *Lord vnto vs belongeth open shame and confusion, but to thee righteousnesse, compassion, and forgiuenesse.* And the reason is plaine; because in vs there is no goodnesse, no holinesse, no righteousnesse, nor any thing that may present vs acceptable in his sight: and for this cause *Paul* saith, *I know nothing by my selfe, yet am not I thereby iustified.* Great reason then, that wee should humble our selues before God, for our wants, and pray vnto him, that he will in mercie accept our endeauour, and confirme the good worke begunne in vs, by his holy spirit.

Psal. 143. 2.
Dan. 9. 8, 9.

CHAP. VI.

Of the second maine Question touching assurance of saluation.

II. Question.

How a man may be in conscience assured of his owne saluation?

BEfore I come to the Question it selfe, this conclusion is to be laid downe as a maine Ground; That Election, vocation, faith,

faith, adoption, iustification, sanctification, and eternall glorification, are neuer separated in the saluation of any man, but like inseparable companions, goe hand in hand; so as hee that can be assured of one of them, may infallibly conclude in his owne heart, that he hath, and shall haue interest in all the other in his due time. This is plaine by S. *Pauls* words. *Whom he hath predestinate, them also he called; whom he called, them also he iustified; whom hee iustified, them also he glorified.* In which place, the Apostle compares the causes of saluation, to a chaine of many linkes, whereof euery one is so coupled to the other, that he which taketh holde of the highest, must needes carry all the rest with him. Againe, amongst these linkes, Faith is one, a principall grace of God, whereby man is ingrafted into Christ, and thereby becomes one with Christ, and Christ one with him, *Eph.* 3. 17. Now whosoeuer is by faith vnited vnto Christ, the same is elected, called, iustified, and sanctified. The reason is manifest. For in a chaine, the two extreames are knit together, by the middle linkes; and in the order of causes of happinesse and saluation, faith hath a middle place, and by it hath the childe of God assured holde of his election, and effectuall vocation, and consequently of his glorification in the kingdome of heauen. To this purpose saith S. *Ioh.* 3. 36. *He that beleeueth in the Sonne, hath euerlasting life.* And, 5. 24. *He that beleeues in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life.* This is the Ground.

Rom. 8. 30.

Now for answer to the Question, diuers places of Scripture are to be skanned; wherein this case of Conscience is fully answered and resolued.

Sect. 1.

The first place is *Rom.* 8. 16. *And the spirit of God testifieth together with our spirits, that we are the sonnes of God.* In these words are two testimonies of our adoption set downe. The first is the Spirit of God dwelling in vs, and testifying vnto vs, that we are Gods children. But some will happely demand, How Gods spirit giues witnesse, seeing now there are no reuelations? *Answ.* Extraordinary reuelations are ceased; and yet the holy Ghost in and by the word, reuealeth some things vnto men: for which cause hee is called truely the *Spirit of Reuelation*, *Eph.*

*Eph.*3.5. Againe, the holy Ghost giues testimonie, by applying the promise of remission of sinnes, and life euerlasting by Christ, particularly to the heart of man, when the same is generally propounded, in the ministery of the word. And because many are readie presumptuously to say, they are the children of God, when they are not, and that they haue the witnesse of Gods Spirit, when in truth they want it; therefore we are to put a difference betweene this carnall conceit, and the true testimony of the Spirit. Now there be two things whereby they may bee discerned one from the other. The first is, by the meanes. For the true testimony of the holy Ghost, is wrought ordinarily by the preaching, reading, and meditation of the word of God; as also by prayer, and the right vse of the Sacraments. But the presumptuous testimony, ariseth in the heart, and is framed in the braine, out of the vse of these meanes; or though in the vse, yet with want of the blessing of God concurring with the meanes. The second is, by the effects, and fruits of the Spirit. For it stirres vp the heart, to prayer and inuocation of the name of God, *Zach.*12.20. yea it causeth a man to crie and call earnestly vnto God, in the time of distresse, with a sense and feeling of his owne miseries: and with deepe sighes and groanes, which cannot bee vttered, to craue mercie and grace at his hands, as of a louing father, *Rom.*8.26. Thus did *Moses* crye vnto heauen in his heart, when he was in distresse at the red sea, *Exod.*14.15. And this gift of prayer, is an vnfallible testimonie of Gods Spirit; which cannot stand with carnall presumption.

The second testimonie of our Adoption, is our Spirit, that is, our conscience sanctified and renewed by the Holy Ghost. And this also is knowne and discerned: first, by the griefe of the heart for offending God, called, *Godly sorrow*, 1. *Corinth.* 7.10. Secondly, by a resolute purpose of the heart, and endeauour of the whole man, in all things to obey God: thirdly, by sauouring the things of the Spirit, *Rom.*8.5. that is, by doing the workes of the Spirit, with ioy and chearefulnesse of heart, as in the presence of God, and as his children and seruants.

Now put the case, that the testimony of the Spirit be wanting: then I answer, that the other testimony, the sanctification of the heart, will suffice to assure vs. We know it sufficiently to be true, and not painted fire, if there be heate, though there be no flame.

Put

Put the case againe, that the testimonie of the spirit be wanting, & our sanctification be vncertaine vnto vs, how then may we be assured? The answer is, that wee must then haue recourse to the first beginnings, and motions of sanctification, which are these. First, to feele our inward corruptions. Secondly, to be displeased with our selues for them. Thirdly, to beginne to hate sinne. Fourthly, to grieue so oft as we fall, and offend God. Fiftly, to auoid the occasions of sinne. Sixtly, to endeauour to doe our dutie, and to vse good meanes. Seauenthly, to desire to sin no more. And lastly to pray to God for his grace. Where these and the like motions are, there is the spirit of God, whence they proceede: and sanctification is begun. One apple is sufficient to manifest the life of the tree, and one good and constant motion of grace, is sufficient to manifest sanctification. Againe, it may be demanded, what must be done, if both be wanting? *Anſ.* Men must not despaire, but vse good meanes, and in time they shall be assured.

Sect. 2.

The Second place is, the 15. Psalme. In the first verse whereof, this question is propounded, namely; Who of all the members of the Church, shall haue his habitation in heauen? The answer is made in the verses following: and in the second verse, he sets downe three generall notes of the said person. One is, to walke vprightly in sincerity, approouing his heart and life to God: the second is, to deale iustly in all his doings: the third is, for speech, to speake the truth from the heart, without guile or flattery. And because we are easily deceiued in generall sins in the 3, 4, and 5. verses, there are set downe seauen more euident and sensible notes of sinceritie, iustice and truth. One is in speech, not to take vp or carrie abroad false reports and slanders. The second is, in our dealings not to doe wrong to our neighbour, more then to our selues. The third is in our company, to contemne wicked persons worthy to bee contemned. The fourth is in our estimation wee haue of others, and that is, to honour them that feare God. The fift is in our wordes, to sweare and not to change: that is, to make conscience of our word and promise, especially if it bee confirmed by oath. The sixt is in taking of gaine, not to giue money to vsurie; that is,

no

not to take encreaſe for bare lending, but to lend freely to the poore. The laſt is, to giue teſtimony without bribery or partiality. In the *fift verſe*, is added a reaſon of the anſwer: he that in his indeauour doth all theſe things, ſhall neuer be mooued, that is, cut off from the Church as an hypocrite.

Sect. 3.

The third place of Scripture is the firſt Epiſtle of *Iohn*: the principall ſcope whereof, is to giue a full reſolution to the conſcience of man, touching the certainty of his ſaluation. And the principall grounds of aſſurance, which are there laid down, may be reduced to three heads. S. Iohns 1. Epiſtle.

The firſt is this, *He that hath Communion or fellowſhip with God in Chriſt, may be vndoubtedly aſſured of his ſaluation.* This concluſion is propounded, Chap. 1. v. 3, 4. Where the Apoſtle tells the Church, that the end of the preaching of the Goſpell vnto them was, that they might haue fellowſhip, not onely mutually among themſelues, but alſo with God the father, and with his Sonne Ieſus Chriſt. And further, that hauing both knowledge and aſſurance of this heauenly Communion, to bee begunne in this life, and perfected in the life to come, *their ioy might be full*: that is, they might thence reape matter of true ioy and ſound comfort, vnto their ſoules and conſciences. Now whereas it may bee haply demanded by ſome beleeuers, how they ſhould come to this aſſurance? S. *Iohn* anſwers in this Epiſtle, that the certainety thereof may be gathered by foure infallible notes. The firſt is *Remiſſion* of ſinnes. For though God be in himſelfe, moſt holy and pure, and no mortall man, beeing vncleane and polluted by ſinne, can haue fellowſhip with him: yet God hath ſhewed his mercy, to thoſe that beleeue in him, and hath accepted of *the blood of Ieſus Chriſt his ſonne, whereby they are clenſed from all their corruptions*, verſ. 7. If here it be asked, how this pardon and forgiueneſſe may be knowne? it is anſwered, by two ſignes. One is humble and hearty Confeſsion of our ſinnes vnto God; for ſo ſaith the Apoſtle. *If we confeſſe our ſinnes, he is faithfull and iuſt to forgiue our ſinnes, and to cleanſe vs from all iniquity*, v. 9. The other is the pacified Conſcience; for *beeing iuſtified by faith we haue peace with God*: and, *If our heart condemne vs not*; that is, if our conſcience in reſpect of ſinne doth not accuſe vs, 1. Ioh 5. 11. Rom. 5. 1.

vs, *then haue we boldnesse towards God.* Chap. 3. v. 21. The second note of fellowship with God, is the *sanctifying Spirit*, whereby we are renewed in holinesse and righteousnesse: *Hereby we know that he abideth in vs, euen by the Spirit which he hath giuen vs*, c. 3. v. 24. The third is *holines* and *vprightnes* of heart and life. To this end the Apostle saith. *If we say that we haue fellowship with him, and walke in darkenes, we lie and doe not truely: but if we walke in the light, as he is in the light, we haue fellowship one with another*, &c. Chap. 1. 6, 7. The fourth is *perseuerance* in the knowledge & obedience of the Gospell. So the same Apostle exhorteth the Church: *Let therefore abide in you the same* doctrine concerning Christ, *which ye haue heard from the beginning. If that which ye haue heard from the beginning, remaine in you*, that is, if ye beleeue and obey it, *you also shall continue in the sonne, and in the father.* Chap. 2. 24.

The second Ground, *He that is the adopted sonne of God, shall vndoubtedly be saued.* This point the Apostle plainely declareth,
Chap. 3. v. 2. when he saith, *Beloued, now are we the sonnes of God---And we know*, that is, we are vndoubtedly assured by faith, *that when Christ shall appeare in glory, we shall all be like vnto him, for we shal see him as he is.* That the latter part of these words, is thus to be
Col. 3. 26. expounded, I gather out of *Chap.* 2. 28. as also by comparing this text with that of S. *Paul*, where he saith, *When Christ which is our life shall appeare, then shall we also appeare with him in glory.*
Rom. 8. 7. And againe, *If we be sonnes, we are also heires, euen the heires of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified with him.* Now put the case, that the conscience of the beleeuer, will not rest in this, but desires to be further resolued, touching the certaintie of his *adoption?* Then I answer, that he must haue recourse vnto the signes, whereby a sonne of God may be discerned from the child of the diuell: and these are principally three. First is, *truely to beleeue* in the name of the Sonne of God: for those that haue God for their father, are made the sonnes of God, *by faith in Iesus Christ.* And this faith shewes it selfe by obedience. For *hereby wee are sure*
Gal. 3. 26. *that we know Christ*, that is, that we beleeue in him, & apply him with all his benefits vnto our soules, *If wee keepe his commandements.* Nay further, *He that sayes, I know him, and keepes not his commandements, is a liar, & the truth is not in him.* 1. Ioh. 2. v. 3, 4. The second signe is, *a hearty desire*, and earnest indeauour *to be*

cleansed

cleansed of his corruptions. *Euery son of God that hath this hope, purifieth himselfe, euen as Christ is pure*, chap. 3. vers. 3. The third is the *loue of a Christian, because he is a Christian:* for hereby saies the Apostle, are the children of God knowne from the children of the diuell: because the sonnes of *Satan* doe hate their brethren, (as *Cain* did his brother *Abel*) euen for the good workes which they doe. On the other side, Gods adopted sons, may hereby know themselues to be translated from death to life, *because they loue the brethren*, Chap. 3. 10, 11, 12, &c.

The third Ground. *They that are assured of the loue of God to them in particular, may also be certainely assured of their owne saluation.* This doctrine followes necessarily vpon the Apostles words, chap. 4. v. 9. For those whom God hath loued from all eternity, to them he hath manifested his loue, by *sending his onely begottē Son into the world, that they might liue through him eternally.* But how may a man be assured of Gods speciall loue and fauour? The same Apostle answers, by two notes; The first is the *loue of our brethren*, and that according to Gods commandement, wherein it is commanded, that he that loues God, should loue his brother also, 4. 21. And if any man say, *I loue God, and hate his brother, he is a liar.* For how can he that loueth not his brother, whom he hath seene, loue God whom hee hath not seene? 4. 20. Now that a man deceiue not himselfe in the loue of his brother, Saint *Iohn* giues three rules; One, that Christian brotherly loue, should not be, for outward respects or considerations; but principally, *because they are the sonnes of God*, and members of Christ: *Euery one that loueth him which did beget:* that is, God the Father, *loueth him also which is begotten of him.* 5 1. Another is, that it must not be *outward* in shew onley, but *inward* in the heart. *Let vs not in word or in tongue only, but in deed & in truth*, 3. 18. Lastly, that it be not only in time of prosperity, but *when he stands in most need* of our loue. For whosoeuer hath this worlds good, & seeth his brother haue need, *& shutteth vp the bowels of compassion from him, how dwelleth the loue of God in him?* 3. 17. The second note of Gods loue vnto vs is, *our loue of God.* For those whō God loueth in Christ, to them he giues his grace, to loue him againe. And this louing of him againe, is an euident token of that loue wherwith he loueth thē. So saith the Ap. *We loue him because he loued vs first.* 4. 19. If it be demanded, how a mā may be assured that he loueth God? the answer is, he

may know it by two things: First, by his *conformity* to him in holines. The child that loues his father, will be willing to tread in the steps of his father: and so in like manner, he that loueth God, will endeauour *euen as he is, so to be in this world*, 4.17. But how is that; not in equality and perfection, but in similitude & conformity, striuing to be holy, as he is holy, and indeauouring to doe his will in all things. Secondly, by the *weaning* of his *affection* from the things of this world, yea from all pleasures and delights of this present life, so farre foorth, as they are seuered from the feare, & loue of God. *Loue not this world, nor the things that are in the world: if any man loue this world, the loue of the father is not in him*, 2.15.

Sect. 4.

2. Tim. 2. 19. The fourth place, is in the second of Tim. 2.19. *The foundation of God remaineth sure, and hath this seale: The Lord knoweth who are his, & let euery one that calleth vpon the name of the Lord, depart from iniquity.* In these words, *Paul* goeth about to cut off an offence, which the Church might take, by reason of the fall of *Hymenaus* and *Philetus*, who seemed to be pillars, and principall men in the Church. And to confirme them against this offence, he saith; *The foundation of God*, that is, the decree of Gods election, *stands firme and sure*: so as those which are elected of God, shall neuer fall away, as these two haue done. And this he declares by a double similitude; First of all he saith, the election of God, is like the foundation of an house, which standeth fast, though all the building be shaken. Secondly, hee saith that election hath the seale of God, and therefore may not bee changed; because things which are sealed, are thereby made sure and authenticall. Now this seale hath two parts: the first concernes God, in that euery mans saluation is written in the booke of life, and God knoweth who are his. And because it might be said, God indeede knowes who shall bee saued, but what is that to vs? we know not so much of our selues. Therfore S. *Paul*, to answer this, sets downe a second part of this seale, which concernes man, and is imprinted in his heart and conscience; which also hath two branches; the gift of inuocation, and a watchfull care, to make conscience of all and euery sin, in these words, *And let euery one that calleth vpon the name of the Lord*,

Lord, depart from iniquity. Whereby hee signifieth, that those that can call vpon God, and giue him thankes for his benefits, and withall, in their liues make conscience of sin, haue the seale of Gods election imprinted in their hearts, and may assure themselues they are the Lords.

Sect. 5.

A fift place of Scripture, touching this question, is, 2. *Pet.* 1. 10. *Giue all diligence to make your election sure: for if you doe these things you shall neuer fall.* Which words containe two parts: First, an exhortation, to make our election sure, not with God, for with him both it, and all other things are vnchangeable; but to our selues, in our owne hearts and consciences. Secondly, the Meanes whereby to come to this assurance, that is, by doing the things before named, in the 5, 6, and 7. verses; and that is nothing else but to practise the vertues of the morall Law, there set downe: which I will briefly shew what they are, as they lye in the text. 2. Pet. 1. 10.

[*To faith, adde vertue*] by *faith*, he meaneth true religion, and that gift of God, whereby wee put our trust and confidence in Christ. By *vertue*, he meaneth no speciall vertue, but (as I take it) an honest and vpright life before men, shining in the vertues and workes of the morall Law. By *knowledge*, he meanes a gift of God, whereby a man may iudge, how to carrie himselfe warily, and vprightly before men. By *temperance*, is vnderstood a gift of God, whereby we keepe a moderation of our naturall appetite, especially about meate, drinke, and attire. By *Patience*, is meant a vertue, whereby wee moderate our sorrow, in induring affliction. *Godlinesse*, is an other vertue whereby we worship God, in the duties of the first table. *Brotherly kindnesse*, is also that vertue, whereby wee imbrace the Church of God, and the members thereof with the bowels of loue. And in the last place, *Loue*, is that vertue, whereby we are well affected to all men, euen to our enemies. Now hauing made a rehearsall of these vertues: in the tenth verse he saith, *If ye doe these things ye shall neuer fall*, that is to say, If yee exercise your selues in these things, you may hereby be well assured and perswaded, of your election and saluation.

CHAP. VII.

Of the third maine Queſtion, touching diſtreſſe of minde; and generally of all diſtreſſes, and their remedies.

III. Queſtion.

How a man beeing in diſtreſſe of minde, may be comforted and releeued?

Anſ. Omitting all circumſtances (conſidering that much might bee ſpoken touching this Queſtion) I will onely ſet downe that which I take to be moſt materiall to the doubt in hand.

Sect. I.

Diſtreſſe of minde in generall. Prou. 18. 14.

Diſtreſſe of minde (which *Salomon* calls *a broken or troubled ſpirit*) is, when a man is diſquieted and diſtempered in conſcience, and conſequently in his affections, touching his eſtate before God. This diſtreſſe hath two degrees; theleſſe, and the greater. The leſſe is a ſingle *Feare*, or griefe, when a man ſtandeth in ſuſpenſe and doubt of his owne ſaluation, and in feare that he ſhall be condemned. The greater diſtreſſe is *Deſpaire*, when a man is without all hope of ſaluation, in his owne ſenſe and apprehenſion. I call Deſpaire a greater diſtreſſe, becauſe it is not a diſtinct kind of trouble of minde, (as ſome doe thinke) but the higheſt degree, in euery kinde of diſtreſſe. For euery diſtreſſe in the mind, is a feare of condemnation, and comes at length to deſperation, if it be not cured.

In ſpeciall.

All diſtreſſe of mind, ariſeth from temptation, either begun or continued. For theſe two doe ſo neceſſarily follow, and ſo inſeparably accompanie each the other, that no diſtreſſe, of what kinde ſoeuer, can be ſeuered from temptation. And therefore according to the diuers ſorts of temptations, that doe befall men, muſt the diſtreſſes of the minde be diſtinguiſhed.

Now Temptations be of two ſorts; either of *triall* or *ſeducement*.

ment. Temptations of *triall*, are such as doe befall men, for the triall and proofe of the grace of God which is in them. The Temptations of triall, are twofold: the first, is a *combate* of the conscience *directly* and *immediately* with *the wrath of God*; which beeing the most grieuous temptation that can bee, it causeth the greatest and deepest distresse of conscience. The second is, the triall of the *Crosse*, that is, of outward affliction, whereby God maketh proofe of the faith of his children; and not onely that, but of their hope, patience, and affiance in his mercie for their deliuerance.

Temptations of *seducement* be such, as wherein men are entised, to fall from God and Christ, to any kind of euill. And these are of three kindes. The first is, immediately from the Diuell; and it is called the temptation of *Blasphemies*, or the *Blasphemous temptation*. The second is, *from a mans owne sinnes*, originall and actuall; and this also hath sundry branches, as wee shall see afterward. The third proceedes from *Imagination* corrupted and depraued. Now answerable to these seuerall kindes of Temptations, are the seuerall kindes of Distresses. And as all temptations may bee reduced to those fiue, which haue beene before named; so may all distresses bee reduced to fiue heads, arising of the former temptations.

Sect. 2.

Before I come to handle them in particular; we are to consider in the first place, what is the best and most sure Generall Remedy, which may serue for all these, or any other kinde of temptation, that is incident to man: and by this, the curing of any particular distresse, will be more easie and plaine. The Generall Remedie of all Distresses.

This generall Remedie, is the *Applying of the promise* of life euerlasting, in and by the blood of Christ. For no physicke, no arte or skill of man, can cure a wounded and distressed conscience, but onely the blood of Christ. And that this is the soueraigne remedy of all other, no man doubteth. The maine difficultie is, touching the manner of proceeding, in the application of the promise. Herein therefore, three things must bee performed.

First of all, the partie must disclose the cause of the particular distresse, that the remedie may the better bee applied.

For the truth is, that the very opening of the cause, is a great ease to the minde, before any remedy be applyed. Yet by the way, this care must be had, that the thing to be reuealed, be not hurtfull to the partie, to whom it is made knowne. For the distresse may happely arise of some confedracie, in matters of Treason; by the concealing whereof, the party to whom they are reuealed, may intangle himselfe in the same danger.

Secondly, if the cause may be knowne, (for sometime it is hid from the party distressed) then triall must be made, whether the said party be fit for comfort yea or no? For if he be found to be vnfit, the word of God shall bee misapplied, & consequently abused. His fitnesse for comfort, may be found out, by searching whether hee be humbled for his sinnes, or not: for men may bee in great distresse, and yet not touched at all for their sinnes. This humiliation stands in sorrow for sinne, with confession of the same vnto God, and in earnest prayer for the pardon thereof, with an hearty desire of amendment of life. But if on the other side, the party be vnhumbled, then the first & principall care must be, to worke in him some beginning of humiliation. This may bee done in a friendly and Christian talke and conference, whereby he must first be brought to see, and well to consider his owne sinnes: secondly, to grieue, and to be sorrie for them, at the least, for some of the principall.

And touching this sorrow, two things must bee remembred: first, that the nature of worldly sorrow must bee altered, by beeing turned, and changed into sorrow according to God. If a man bee in some danger of his life, by bleeding at the nose; experience teacheth, the counsell of the Physitian is, to open a veine, and let the party blood in the arme, that the course thereof may bee turned an other way: the like order is to be taken with men, that are troubled with worldly sorrow in their distresse: and that is, to turne the course of their griefe, by causing them to grieue, not for worldly respects, or onely in consideration of the punishment, due vnto them for their sinnes, but principally for the very offence of God, in, & by their sins comitted.

This done, a second care must bee had, that this sorrow for sinne be not confused, but a distinct sorrow. The man that is in sorrow must not be grieued onely, because hee is as other men are, a sinner; but more especially for this, and that particular sinne, by which it comes to passe, that hee is such, or such a sinner,

ner; that so his sorrow in respect of sinne, may be distinct, and brought as it were to some particular head. And men in this case, must deale with the party distressed, as Surgeons are wont to doe with a tumour, or swelling in the body: whose manner is first to apply drawing and ripening plaisters to the place affected, to bring the sore to an head, that the corruption may issue out at some one place: and then afterward healing plaisters, which are of great vse to cure the same: Euen so confused griefe must be reduced to some particulars: and then, and not before, is a man fit for comfort, when his conscience is touched in speciall, in regard of some one or more distinct and seuerall offences. And he that is grieued for one sinne truely, and vnfainedly, from his heart; shall proportionally be grieued for al the sinnes, that he knoweth to be in himselfe.

The third thing required in applying this remedy, is, the ministring and conuaying of comfort to the mind of him, that hath confessed his sinnes, and is truely humbled for them: and it is a point of the greatest moment of all. Where if the Question be, how this comfort should be ministred? the answer is, it may be done, by bringing the party troubled within the compasse of the promise of life. And there be two waies of doing this: the one false, and the other true.

Sect. 3.

Some thinke, that men may bee brought within the Couenant, by the doctrine of Vniuersall grace and redemption. But this way of perswading a man that he hath title in the Couenant of grace, is both false, and vnfit. False it is, because all the promises of the Gospell, are limited with the condition of Faith, and Repentance; not being vniuersall to all, but made onely to such persons, as repent and beleeue: therefore they are indefinite in regard of whole mankind, and to beleeuers onely they are vniuersall. The false way of ministring comfort.

It is obiected, that God would haue all men to bee saued. *Anſ.* The Apostle is the best expounder of himselfe; & he saith in the *Acts* to the same effect, *The time of this ignorance God regarded not, but NOW he admoniſheth all men euery where to repent.* In which words, *Paul* ads this circumstance of time [*now*,] to him limit this good will of God, to the last age of the world, 1. Tim. 2. 4. Act. 17. 30.

after the comming of Christ in the flesh, and not to inlarge the same to all the posteritie of *Adam*. And so must he bee vnderstood in the place to *Timothy*, *God would haue all men to be saued*, that is, *now* in this last age of the world. And thus the same Apostle, 2. *Corinth.* 6. expounds a certaine prophecy of *Isay*, concerning the acceptable time of grace. *Now*, saith he, *is the acceptable time, behold, [Now] is the day of saluation*, meaning the time of the new Testament. And Colos. 1.26. *The mystery hid from the beginning, is* now *made manifest to the Saints*. And Rom. 16.26. *The reuelation of the secret mystery is* now *opened*. All which, and many other places about the same matter, hauing the circumstance of time [*Now*,] must needs bee limited to this last age of the world. As for the note of vniuersalitie, *All*, it must not be vnderstood of all particulars, but of all kindes, sorts, conditions, and states of men; as may be gathered out of the former words: *I would that praiers be made for all men*, not for euery particular man: (for there be some that sinne vnto death, for whom we may not pray,) but for all states of men, as well Princes as subiects, poore as rich, base as noble, vnlearned as learned, &c.

Esa. 49. 8.

1. Ioh. 5. 16.

But the saying of *Paul* is vrged, 2. Cor. 5. 18. *God was in Christ, reconciling the* World *vnto himselfe*: therefore the promise in Christ, belongs to the whole World, and consequently to euery one. *Answ.* The same Apostle shall againe answer for himselfe. Rom. 11. 15. *The casting away of the Iewes, is the reconciling of the world*, that is, of the Gentiles in the last age of the world: for so he said before more plainely, *The falling away of the Iew, is the riches of the world, & the diminishing of them, the riches of the Gentiles*. And so must that place to the Corinthes be vnderstood, namely, not of all and euery man, that liued in all ages and times; but of them that were (by the dispensation of the Gospell) to be called out of all kingdomes and nations, after the death and ascension of Christ.

Thus then the promise of saluation, is not *vniuersall*, without exception, or restraint: and therefore application made by the vniuersality of the promise, admits some falshood.

Secondly, this way of applying, is also Vnfit. For the reason must be framed thus: *Christ died for all men: but thou art a man: therefore Christ died for thee*. The party distressed will grant all, and say, Christ indeed died for him, if he would haue receiued

receiued Christ, but hee by his sinnes hath cut himselfe off from his owne Sauiour, and hath forsaken him, so as the benefite of his death will doe him no good.

Sect. 4.

The right way of ministring Comfort to a party distressed followeth. In the handling whereof, first I will lay downe the Grounds, whereby any man that belongs to God, may bee brought within the Couenant. And then I will shewe the Right way, how they must be vsed and applied. The grounds of Comfort.

For the first, Recourse must not be had to all graces, or to all degrees and measure of grace; but onely such, as a troubled Conscience may feele and reach vnto. For those that bee the true children of God, and haue excellent measure of grace; when they are in distresse, feele little or no grace at all in themselues. The graces then, that serue for this purpose, are three: Faith, Repentance, and the true Loue of God, which is the fruit of them both. And that wee may the more easily and truly discerne of them, and not be deceiued, inquirie must be made, what be the Seedes and beginnings of them all.

The first Ground of grace is this: *A desire to repent, and beleene, in a touched heart and conscience, is faith and repentance it selfe; though not in nature, yet in Gods acceptation.* I proue it thus: It is a principle granted and confessed of all men; that in them which haue grace, God accepteth the will for the deede. *If there be a willing mind* (saith the Apostle) *it is accepted not according to that a man hath not, but according to that he hath.* 2. Cor. 8. 12. Againe, God hath annexed a promise of blessednes, and life euerlasting to the true and vnfained desire of grace. Whence it is, that they are in Scripture pronounced blessed, which *hunger and thirst after righteousnes.* Math. 5. 6. And who are they but such as feele themselues to want all righteousnes, and doe truely and earnestly desire it in their hearts. For hunger and thirst argues both a want of some thing; & a feeling of the want. And to this purpose the holy Ghost saith, *To him that is a thirst will I giue to drink of the water of life freely.* Reuel. 21. 6. Now this thirstie soule, is that man, which feeles himselfe destitute of all grace, & Gods

fauour

fauour in Christ, & withal doth thirst after the blood of Christ, and desires to be made partaker thereof. God is wont mercifully to accept of the desire of any good thing, when a man is in necessitie, and stands in want thereof. *The Lord* (saies *Dauid*) *heares the desires of the poore*, that is, of them that are in distresse, either of body or minde: *Yea, he will fulfill the desire of them that feare him.*

Psal. 10. 17. Psal. 145. 19.

It will be said, that the desire of good things is naturall: and therefore God will not regard mens desires.

I answer, Desires be of two sorts; Some be of such things, as men by the meere light of nature know to be good: for example; the desire of of wisedome, of ciuil vertue, of honour, of happinesse, and such like: and all these nature can desire. Others be aboue nature, as the desire of remission of sinnes, reconciliation, and sanctification: and they which seriously desire these, haue a promise of blessednes and life euerlasting. And hence it follows, that desire of mercy, in the want of mercy, is mercie it selfe; and desire of grace, in the want of grace, is grace it selfe.

A second Ground is this: *A godly sorrow wherby a man is grieued for his sinnes, because they are sinnes, is the beginning of repentance, and indeed for substance is repentance it selfe.* The Apostle *Paul* reioyced that hee had in the worke of his Ministerie, wrought this godly sorrow in the hearts of the Corinthians, calling it sorrow *that causeth repentance not to be repented of.* This sorrow may bee discerned in this sort: The heart of him in whome it is, is so affected, that though there were no conscience, nor diuell to accuse, nor hell for condemnation; yet it would be grieued in it selfe, because God by sinne is displeased and offended.

2. Cor. 7. 9.

If it be alleadged, that euery one cannot reach to this beginning of repentance, thus to sorrow for his sinne; then I adde further; If the party be grieued for the hardnes of his heart, whereby it comes to passe, that he cannot grieue, he hath vndoubtedly receiued some portion of godly sorrow. For it is not nature, that makes vs to grieue for hardnesse of heart, but grace.

The third Ground is, that *A setled purpose, and willing minde to forsake all sinne, and to turne vnto God, (though yet no outward conuersion appeare,) is a good beginning of true conuersion, & repentãce. I thought* (saith *Dauid*) *I will confesse against my selfe my wickednes*,

Psal. 31. 5.

kednesse, vnto the Lord, and thou forgauest the punishment of my sinne. And to this is added (*Selah,*) which is not onely a musicall note; but, as some thinke, a note of obseruation, to mooue vs to marke the things that are set downe, as being of speciall weight and moment. And surely this is a matter of great consequence; that vpon the very vnfained purpose of confession of sinne, God should giue a pardon thereof. Take a further proofe of this in the prodigall sonne, whom I take not for one that was neuer called, or turned to God, (though some doe so, and seeme to haue warrant for their opinion:) but rather for him that is the Child of God, and afterward fals away. Now this man being brought by some outward crosses and afflictions, to see his owne miserie, purposeth with himselfe, to returne to his father againe, and to humble himselfe, and confesse his iniquitie: and vpon this very purpose, when he had said, *I will goe to my father,* Luk. 15.17,18 *and say vnto him, father, I haue sinned, &c.* at his returne a far off, his father receiues him as his childe againe, & after acceptation followes his confession. The like is to bee seene in *Dauid,* who beeing reproued by the Prophet *Nathan,* for his sinnes of adulterie and murther, presently made confession of them, and at the very same time, receiued by the Prophet sentence of absolution, euen from the Lord himselfe, wherein hee could not erre. 2.Sam.12.13

The fourth Ground. *To loue any man because he is a Christian, and a child of God, is a sensible and certaine note of a man that is partaker of the true loue of God in Christ. Hereby* (saith S. *Iohn*) *we know that we are translated from death to life, because wee loue the brethren.* Loue here is not a cause, but onely a signe of Gods loue to vs. And our Sauiour Christ saith, *He that receiueth a Prophet* Math.10.41. *in the name of a Prophet, shall receiue a Prophets reward.* 1.Ioh.3.14.

Now that we be not deceiued in these grounds; it must bee remembred, that these beginnings of grace (bee they neuer so weake) must not be flittering and fleeting, but constant and setled; not stopped or stayed in the way, but such as daily growe and increase: and then they are indeede accepted of God. And he that can find these beginnings, or any of them truely in himselfe, hee may assure himselfe thereby that hee is the childe of God.

Sect. 5.

Sect. 5.

The true way of bringing a man within the Couenant.

Hauing thus laid downe the Grounds of comfort: I come now to the Way, by which the partie in diſtreſſe, may bee brought within the compaſſe of the promiſe of ſaluation. This way ſtands in two things; in making Triall, and in Applying the promiſe.

Firſt then, Triall muſt be made, whether the perſon diſtreſſed haue in him as yet, any of the forenamed grounds of grace or not. This triall may be made by him that is the comforter, in the mouing of certaine Queſtions to the ſaid perſon. And firſt, let him aske, whether hee beleeue and repent? The diſtreſſed partie anſwers no, hee cannot repent nor beleeue. Then hee muſt further aske, whether hee deſire to beleeue and repent? to this he will anſwer, he doth deſire it with all his heart; in the ſame ſort is he to make triall of the other grounds. When a man is in the fitte of tentation; hee will ſay reſolutely, hee is ſure to bee damned. Aske him in this fitte, of his loue to God, hee will giue anſwer, he hath none at all; but aske him further, whether hee loue a man becauſe hee is a Chriſtian, and a childe of God, then will he ſay he doth indeed. Thus after triall made in this manner, ſome beginnings of faith and repentance will appeare, which at the firſt lay hid. For God vſeth out of the time of proſperitie, by, and in diſtreſſe and affliction to worke his grace.

The ſecond point followeth. After that by triall ſome of the foreſaid beginnings of grace, bee found out, then comes the right applying of the promiſe of life euerlaſting to the partie diſtreſſed. And that is done by a kind of reaſoning: the firſt part whereof, is taken from Gods word; the ſecond from the teſtimony of the diſtreſſed conſcience; and the concluſion is the applying of the promiſe on this manner: *He that hath an vnfained deſire to repent and beleeue, hath remiſſion of ſinnes, and life euerlaſting: But thou haſt an earneſt deſire to repent and beleeue in Chriſt. Therefore remiſſion of ſinnes and life euerlaſting is thine.*

Maior.

Minor.

Concluſio.

And here remember, that it is moſt conuenient, this Application bee made by the Miniſter of the Goſpell, who in it, muſt vſe his miniſteriall authoritie giuen him of God, to pronounce

nounce the pardon. For in diſtreſſe, it is as hard a thing, to make the conſcience yeeld to the promiſe, as to make fire and water agree. For though men haue ſignes of grace and mercy in them, yet will they not acknowledge it, by reaſon of the extremitie of their diſtreſſe. In this manner, vpon any of the former grounds, may the troubled and perplexed ſoule be aſſured, that mercy belongs to it. And this I take to bee the onely generall and right way of comforting a diſtreſſed conſcience.

Now that the promiſe thus applyed, may haue good ſucceſſe, theſe ſixe rules muſt neceſſarily be obſerued.

I. One is, that *the comfort which is miniſtred, bee alaied with ſome mixture of the law*: that is to ſay; the promiſe alone muſt not bee applied, but withall mention is to be made, of the ſinnes of the partie, and of the grieuous puniſhments, due vnto him for the ſame. The reaſon is, becauſe there is much guile in the heart of man; inſomuch, as oftentimes it falleth out, that men not throughly humbled, beeing comforted either too ſoone, or too much, doe afterward become the worſt of all: In this reſpect, not vnlike to the yron, which beeing caſt into the fire vehemently hote, and cooled againe, is much more hard, then it would haue beene, if the heate had beene moderate. And hence it is, that in the miniſtring and applying of comfort, wee muſt withall ſomewhat keepe them downe, and bring them on by little and little to repentance. The ſweetneſſe of comfort is the greater, if it bee alaied with ſome tartneſſe of the Law.

II. An other rule is this: *If the diſtreſſed partie, bee much poſſeſſed with griefe of himſelfe, hee muſt not bee left alone, but alwaies attended with good company.* For it is an vſuall practiſe of the Diuell, to take the vantage of the place and time, when a man is ſolitarie and depriued of that helpe, which otherwiſe hee might haue in ſocietie with others. Thus hee tempted *Eue*, when ſhee was apart from her husband. And in this regard, *Salomon* pronounces *a woe to him that is alone*. But herein doth his malice moſt appeare, in that he is alway readieſt, when a man is in great diſtreſſe, and withall ſolitarie, then vpon the ſudden to tempt him to deſpaire, and to the making away of himſelfe. Eccl. 4. 10.

III. Thirdly, *the party in diſtreſſe muſt be taught, not to reſt vpon his owne iudgement, but alwaies to ſubmit himſelfe, and be content*

to

to be aduised by others that are men of wisedome, iudgement, and discretion. A thing to bee obserued the rather, because the very neglect thereof, hath caused sundry persons, to remaine vncomforted for many yeares.

IV. Fourthly, *the party distressed, must neuer heare tell of any fearefull accidents, or of any that haue beene in like, or worse case then himselfe is.* For vpon the very report, the distressed conscience will fasten the accident vpon it selfe, and thereby commonly will be drawne to deeper griefe or despaire. The mind afflicted is prone to imagine fearefull things: and sometime, the very bare naming of the Diuell, will strike terrour and feare into it.

V. Fiftly, the partie, that is to comfort, must beare with all the wants of the distressed; as with their frowardnesse, peeuishnesse, rashnesse, and with their distempered and disordered affections and actions: yea, he must put vpon him (as it were) their persons, beeing affected with their miserie, and touched with compassion of their sorrowes, as if they were his owne, grieuing when hee seeth them to grieue, weeping when they doe weepe and lament.

VI. Sixtly, he that is the comforter, must not bee discouraged, though after long labour and paines taking, there follow small comfort and ease, to the party distressed. For men will often bewray their stiffenesse in temptation, and vsually it is long before comfort can be receiued; and why? surely because God hath the greatest stroke in these distresses of minde, and brings men through all the temptations, that hee hath appointed, euen to the last and vtmost, before he opens the heart to receiue comfort. The Church in the Canticles seekes for her beloued; but before she can finde him, she goes about in the City, through the streetes, and by open places, passing by the Watchmen themselues, and after shee hath vsed all meanes without helpe, or hope, at length, and not before, she findes her beloued, *him in whom her soule delighteth.*

Can. 3. 4.

Thus much for the generall Remedy of all Distresses: now I come to the particular distresses themselues.

CHAP.

CHAP. VIII.

Of the first Speciall Distresse, arising of a diuine temptation.

THe first distresse ariseth of a *diuine Temptation*, which is a combate with God himselfe *immediately*. And this distresse is, when the conscience speakes some fearefull things of God, and withall the party distressed, feeles some euident tokens of Gods wrath.

Sect. I.

Examples hereof we shall finde many in the word of God. Examples.
One is, the example of righteous *Iob*, who hauing beene long in outward afflictions, was withall exercised with the apprehension of the anger of God: and in that state he saith, that *the arrowes of the Almighty were in him, that the veni me thereof, did drinke vp his spirit, that the terrours of God did fight against him.* Iob 6.4.
Yea further he addeth, that *God was his enemy, and writ bitter things against him: and made him to possesse the sinnes of his youth.* Iob. 13.26.
And at another time hee complaineth, that *Gods wrath had torne him, that he hated him, gnashed vpon him with his teeth, and had sharpened his eies against him: yea that he had taken him by the necke and beaten him, and set him as a marke for himselfe.* Iob 16.9. In all which, and diuers other places, it appeares that his conscience was exercised, with the sense of the wrath of God, which had now euen seized vpon his soule.

Another example we haue in *Dauid*, who also was exercised with this temptation and trouble of minde, as the first words of the sixt Psalme, and the whole tenour thereof doe euidently shew: For first, he desires the Lord, *not to rebuk him in his wrath*, and afterward complaineth, that his griefe was so great, that his very flesh consumed, his bones were vexed, and his body brought to such a state, as no sickneſse could haue brought him vnto. And it is not vnlike, that the same Prophet did often fall into the like kind of distresse of minde, as may be gathered out of Psalme 77. and sundry other places. Psal. 6.

Now, as it fared with these, and diuers other seruants of God, in ancient times, so are we not without some instances thereof

of in our daies. Amongst many, that worthy man Master Luther, writes of himselfe, that he was in this particular temptation, and that he learned in it, the doctrine of the Iustification of a sinner, by the meere mercy of God, without any merit of workes: and vpon the sense and experience of the nature and properties of this distresse, he wrote a notable exposition of the 6. Psalme of *Dauid*: the scope and intent whereof, hee writeth to be nothing els, but a soueraigne remedy of this and the like distresses of the minde and conscience.

Sect. 2.

The occasion

Now, if it bee demanded, what is the Occasion of this kinde of temptation? I answer, that it ariseth sometimes, vpon the commission of some notorious sinne, which doth wound the conscience, as in *Cain*, *Iudas*, and *Saul*, who for their great and capitall sins, that stinged and wounded their consciences, grew to a fearfull state, & consequently perished in this temptation. Sometimes againe it comes when there is no sin committed, but obedience to God performed: and then there cannot be rendered any reason of it, either in man, or out of man, saue this, that God will haue it so to be. And the truth hereof is plaine by the examples of *Iob* and *Dauid* before mentioned.

Sect. 3.

The effects of this Temptation are many, and very strange. For outwardly it workes a change and alteration in the body, as it were a burning ague, and it causeth the entralls to rise, the liuer to rowle in the body, and it sets a great heat in the bones, and consumes the flesh, more then any sickenesse can doe. And that it is so, as I say, beside experience it is cleare in the word of God. *Dauid* in this distresse affirmeth, that *his eyes were eaten as it were with wormes, and sunke into his head.* Psal. 6. 7. *that his moisture became as the drought in summer.* Psal. 32. 4. and *Iob* saies, Iob. 30. 30. that his *skin was blacke vpon him, his bones were burnt with heat:* yea, that by means of this distresse *he was now full of wrinkles, &* Iob. 16. 8. *his leanenes did rise vpon him.* It is a Principle which Physitians doe hold, that, *The minde followes the temperature of the body, and is affected according to the good or euill constitution thereof:* which though

XUM

though it be true, yet withall it is as manifest on the other side, that the body doth often follow the state and condition of the minde. For a distressed heart, must of necessitie, make a fainting and a languishing bodie.

Sect. 4.

But the principall thing to be sought for in this temptation is, the *Remedy* thereof: whereunto there be fiue things required, which are to be practised, as occasion shall be offered. The Remedy

First, choise must be made of the most fitte and present remedy, and that must be vsed in the first place.

Now the most fit and present remedie is, to bring the party troubled to the *personall* exercises of faith and repentance, *by, and in himselfe*. For this ende, he must first examine his conscience most straightly and narrowly of all the sinnes of his heart, and life. Secondly, hee must humbly confesse against himselfe, all his knowne sinnes: and withall acknowledge the due condemnation, that he thereby hath deserued. Thirdly, hee must cry to heauen for mercy, intreating the Lord most instantly for pardon, and for the restraint of his wrath due vnto him for his sinne. *Dauid* being in this distresse, performed all these duties, as we may reade in the sixt Psalme: and he saith further of himselfe, that *whilest he concealed his sinnes, the hand of God was heauy vpon him: but vpon his earnest confession*, and deprecation, *he receiued mercy*. And if we reade the booke of *Iob*, we shal find that the principall scope thereof is this; namely, to shew vnto vs, that *Iob* was throughly exercised with this temptation, and that in the ende hauing beene rebuked both by his friends, and by God himselfe, his recouery was made, by humbling himselfe, when he saith, *Behold, I am vile*: againe, *now I abhorre my selfe, and repent in dust and ashes*. Psal. 32. Iob. 39. 37.

Some may here demand, If it fall out, that the person himselfe cannot performe any good duty of himselfe, by reason of his distraction in soule and body, what must then bee done? *Ans.* If the party can but sigh, and sobbe vnto God for mercy, and comfort: it is no doubt, a worke of Gods spirit, and a practise both of faith, and repentance. *We know not* (saith S. *Paul*) *what to pray as we ought*, (namely, in our distresses) *but the spirit it selfe maketh request for vs, with sighes that cannot be expressed:* Rom. 8. 26.

Exod.14.15. and therein lies our comfort. Thus *Moſes* at the red ſea being in great diſtreſſe, and not knowing what to ſay or doe, ſighed and groaned inwardly in his ſoule vnto the Lord, for helpe and protection: and his very deſire was in ſtead of a loud cry in the eares of the Lord.

The ſecond thing is, that triall muſt be made, whether the party hath in him any token of grace, or not?

Theſe tokens are the ſmall beginnings of grace, which before I haue declared. As for example: a griefe becauſe we cannot grieue for ſinne as we ſhould: a ſerious will and deſire to beleeue, and repent: a purpoſe to ſinne no more, and ſuch like. If theſe be found in the party, then by them, as by ſure pledges, he may be aſſured of the fauour of God towards him: and where any of theſe be found, the ſaying of God to S. *Paul* muſt

2.Cor.12.9. be vrged, *My grace is ſufficient for thee*: and therewith muſt the diſtreſſed party ſtay his minde. Yea we are to be content with any condition in this life, be it neuer ſo miſerable, ſo long as we are in the fauour of God, though he ſhould lay vpon vs e-

2.Sam.15.26 uen the paines of hell, till the time of our death. So did *Da-*
Rom.9.3. *uid*, who when he was purſued by his owne ſonne, vttered theſe words vnto God, *Behold, if I pleaſe thee not, do with me what thou wilt*. And the like was the minde of *Paul*, who being aſſured of the fauour of God, was content for his glory, and the ſaluation of the Iſraelites (if it had beene poſsible) to bee ſeparated from Chriſt, and to endure the very pangs of hell.

The third thing in this cure is, to apply to the ſaide diſtreſſed party ſuch promiſes of God made vnto afflicted perſons, as are moſt large and comfortable.

For example, that *The Lord is neere to them that are of a contrite heart, and will ſaue ſuch as be afflicted in ſpirit*, Pſal.34.18. Againe, *I came not* (ſaith our Sauiour Chriſt) *but to the loſt ſheepe of the houſe of Iſrael*. Math.15.24. He ſaies not, to the ſtraying ſheepe, but to ſuch as are now in the pitte, ready to be drowned, or in the Lyons mouth, ready to be deuoured. Againe,

Luk 4.18. *The ſpirit of the Lord is vpon me, therefore he hath annointed me that I ſhould preach the Goſpell to the poore*; that is, to ſuch as are diſtreſſed in conſcience, and poore in ſpirit: *he hath ſent me that I ſhould heale the broken hearted, that I ſhould preach deliuerance to the captiues*. Theſe and many ſuch like other promiſes, are in this caſe to be vrged, and the party mooued to endeauour to beleeue

beleeue them, to holde to them, and rest himselfe vpon them, though he lose all things else.

Fourthly, the party must bee brought to a serious consideration of his own life past, and of Gods mercifull dealing with him and others in his case in former times, and therewith is hee to be comforted for the time present. For if aforehand hee hath receiued any tokens of the fauour and loue of God, by them he is now to stay and to settle his minde. The reason is plaine: the gifts of God are without repentance; whom he loueth once, he loueth to the ende: and whom he choseth, he calleth, iustifieth, and sanctifieth, and will also in time glorifie. *Dauid* beeing in such affliction, that hee could hardly thinke vpon God, yet he tooke this course, prayed to the Lord for comfort, communed with his owne heart, and called to remembrance how God had formerly dealt with him: and with this meditation of the continuall course of Gods mercy in his preseruation, he confirmed his faith, and staied his heart in his greatest troubles. Psal. 77. 10.

Sect. 5.

The fift and last thing to bee done, is the remoueall of such *reasons and doubts*, as the party distressed vsually makes against himselfe, for his owne ouerthrow. For it is the manner of those that are troubled in mind, to dispute against themselues; and commonly they are wont to alleadge three things. Remoueall of Doubts.

First, beeing instructed how to humble themselues, and to depend on Gods mercy, they will graunt, that all these indeede are good things, but they belong not to them; for they neither doe, nor can feele any thing, but the tokens of Gods anger, and that they are already entred into some degrees of condemnatiō.

This obiection may bee taken away, by informing them of the manner of Gods dealing in all his workes. For commonly he workes all things in his creatures, *in, and by contraries*, if wee could know the whole frame of them.

Thus in the Creation euery creature had his beeing of that which had no beeing; and something was made, not of something, but of nothing. After the flood, the signe of Gods couenant, for the preseruation of the world from destruction by raine, is the Raine-bow, which indeede is a naturall signe of raine. When *Elias* was to prooue the Lord to be the onely true

God, against the Idolatrous Priests of *Baal*, and that by burnt offerings; he powred water vpon the sacrifice, and fills a trench with water round about, and in this contrary meanes was the sacrifice burnt vp. Christ for the curing of a blinde man, tempers spettle and clay together: which in all reason, is a fitter meanes to put out the eyes, then to cause the blinde to see.

Thus in the worke of our Redemption, Christ giues life, not by life, but by death, and hee sends men to heauen by the gates and suburbes of hell: hee shewes his greatest power, in the greatest weakenesse; nay his power is made perfect through weakenes. He will not build vpon an old foundation, but he pulls downe and destroyes all, that Man may haue no hope at all in himselfe, but that all the hope he hath, may be in God. First he kills, and then he makes aliue, as *Anna* speaketh: first hee woundeth, and then hee healeth. Hee makes man to sowe in teares, that afterward hee may reape in ioy. And hee that knowes Gods dealing to be this, must herewith rest content, and satisfied: because in wrath, God vseth to remember his mercy: yea his mercy is neuer sweete vnto the palate of the soule, vntill it bee seasoned with some taste of his wrath. The Paschall Lambe was eaten with sowre hearbs, to signifie, that wee can feele no sweetnesse in the blood of Christ, till wee first feele the smart of our owne sinnes, and corruptions.

2. Cor. 10. 19.

1. Sam. 2.

Secondly, these persons vse to alleadge against themselues, that if they could feele any comfort at all, then they would stay their mindes, and yeeld to good perswasions, and exhortations.

To this the answer is; That there is a rule of grace, (which we must follow) gathered out of the word of God, and the experience of Gods Children, contrary to the rule of nature, and aboue the light of reason: and it is this, that *in case of affliction, we must not liue by feeling, but by faith.*

This rule is grounded vpon the speech of the Lord by the Prophet, *The iust man shall liue by his faith.* When we haue neither sight, nor sense, nor any taste of Gods mercy, but onely apprehended his wrath, euen then wee must labour to lay holde of mercy in his word, and promise. Sense and feeling, are not alwaies fit directions for the time of this life: For he may be the deare childe of God, that in present feeleth nothing but his wrath & indignation. This indeed is the true triall of our faith, when euen aboue & against reason, we rely on the mercy of God

Hab. 2. 4.

in the apprehension of his anger. So did *Dauid*, *Out of the deepe*, (saith hee) that is, beeing now deepely plunged into the pangs of a distressed conscience, *haue I called vpon thee, O Lord:* and *Iob* in the like case. *Lord though thou kill mee, yet will I trust in thee.* *Abraham* is commended by the holy Ghost, amongst other things, for this, that hee beleeued in God, *aboue hope:* that is, against all matter of hope, that might possibly bee conceiued, vpon the consideration of the strength of naturall causes. The thiefe vpon the crosse, feeling nothing but woe: and seeing nothing in Christ but miserie and contempt, yet hee beleeued in Christ, and was saued. In a word, Christ himselfe when hee was forsaken of all men, and voide of all worldly comfort, and felt nothing but the depth of the wrath of God, in his agony and passion; yet by the faith of his manhood, he staied himselfe and said, *My God, my God.*

Psal. 130. Rom. 4. 18.

Thirdly, they vse to pleade, that their case is desperate, that neuer any was in such a state as they are, neuer any touched with the like distresse of minde.

Ans. It is false: For the holy Ghost hath penned three notable places of Scripture, the booke of *Iob*, and the two *Psalmes* of *Dauid*, wherein are propounded vnto vs the examples of *Iob*, and *Dauid*, Gods owne deare seruants, who were in as great distresse, as euer they, or any other haue beene. And they may not thinke, that they euer could bee able to indure greater paines then Christ; who notwithstanding in the anguish of his soule vpon the Crosse, cryed out, *My God, my God, why hast thou forsaken me?*

Psal. 6. & 77.

And thus much touching the first kind of trouble of conscience, called the diuine temptation.

CHAP. IX.

Of the second Speciall Distresse, arising from outward afflictions.

THe second kinde of Distresse is that which ariseth from *outward afflictions*. By *Afflictions* I vnderstand all manner of miseries and calamities in this life, from the least to the greatest, from the paine of the little finger to the very pangs of death.

Now the Question is, how the Trouble of minde, arising by Afflictions, may be remedied. For the answer of which question, two things are required of the partie distressed; *Practise* and *Meditation.*

Sect. 1.

Practise in case of Affliction.

The *Practise* is that, which is to bee vsed, in all distresses of minde whatsoeuer. And it is a diligent *examination* of the conscience in regard of sinne: an earnest and hearty *confession* thereof vnto God: and *deprecation*, that is, earnest prayer vnto him, for the pardon of the same. These three things beeing done truely and vnfainedly from the heart, are a present remedie against this trouble, and bring with them much comfort.

2 Chron. 33. 11, 12.

Manasses the king of Iudah, that had committed much wickednesse: when he was carried captiue to Babel, and there put in chaines, he humbled himselfe, acknowledged his sinnes, and prayed earnestly vnto the Lord, and the issue was good; for God was intreated of him, and gaue him deliuerance. *Iob* being long in outward affliction, humbled himselfe in like manner,

Dan. 9. 10, 11.

and at length receiued comfort. *Daniel* humbled himselfe before God, for his owne sinnes, and for the sinnes of Gods people, making request vnto God earnestly for them, and euen when he was in the act of praying, the Lord sent his angel *Ga-*

Lament. 3. 40

briel, to giue him notice of deliuerance. Lastly, the Church of God, vnder the crosse, performed the like dutie, *Let vs search & trie our waies, and turne to the Lord*, and God in mercie gaue an eare vnto her mourning and lamentation. By all these places, it is apparent, that there is no better remedy in the world, for the minde of man, grieued by meanes of outward afflictions, then the practise of the duties before named.

Sect. 2.

Meditations in case of Affliction.

The next thing vnto Practise, is the *Meditation* of the comfortable doctrines that are set downe in the word of God, touching afflictions. All which doctrines, may bee reduced to fiue principall and maine grounds of comfort, and shall bee laide downe in their order.

The

Grounds. I Gods providence.

The first Ground is, that *All afflictions from the least to the greatest doe come to passe, not by accident, chance, or fortune, but by the speciall providence of God.* I explaine it thus: In euery particular crosse and affliction, there is the hand of Gods particular prouidence, and that in three regards,

First, because God *decreeth, and fore-appointeth* euery particular crosse. Marke the words of *Paul, Whom God hath foreknowne, them he hath predestinate, to be made like vnto the image of his sonne*; and what is this image? nothing else, but a conformity vnto Christ in afflictions for this life, and in glory for the life to come. Now if God hath decreed, that those whom he foreknew, should be conformable vnto his Sonne in these respects, then hath he also decreed the afflictions themselues. Rom. 8. 28.

Secondly, God doth not onely barely permit afflictions so to be, but also he *effecteth* them, & brings them into execution, as they are crosses, corrections, trialls, and punishments. *I make peace* (saith the Lord) *and I create euill*, that is, not the euill of sinne, but of punishment, which is euill in our sense and feeling. For things are tearmed euill two waies: some are euill indeede, some are euill not indeed, but in regard of our sense, apprehension, & estimation; and of this latter sort are afflictions, which God is said to *create*. And to this purpose is the saying of the Prophet *Amos, Shall there be euill in the city, and the Lord hath not done it?* Esa. 45. 7. Amos. 3. 6.

Thirdly, as God causeth afflictions, so he *ordereth and disposeth* them, that is, he limiteth and appointeth the beginning, the end, the measure of quantity, and the continuance thereof. Yea he also ordereth them to their right ends, namely, his owne glory, the good of his seruants, and the benefit of his Church. Thus God is said to correct his people *in iudgement*, that is, so as he will haue the whole ordering of the correction in his own hand. *Ioseph* tells his brethren, that when they intended euill against him, in selling him to the Ishmaelites for siluer, *God disposed it for good.* When *Shemei* cursed *Dauid*, he forbade his seruants, so much as to meddle with him, and why? because (saith he) *the Lord bade him to curse, & who then dare say vnto him, Why hast thou done so?* And to this purpose the Prophet *Dauid* saith, *I held my peace & said nothing: why, because thou, Lord hast done it.* Ierem. 30. 11. Gen. 15. 19, 20. 2. Sam. 16. 10 Psal. 39. 9.

Here some will say, If Afflictions did come onely from God, it were somewhat, but oftentimes they come from men, that

beare vs no good will, and therefore no maruell though wee be impatient. *Anſ.* When croſſes doe come from men, God vſeth them as inſtruments, to execute his iudgements vpon vs; and in this worke, God is the chiefe doer, and they are as tooles, in the hand of the workeman. And the Lord inflicteth them vpon vs by men, to try our patience vnder the croſſe. *Ioſeph*, though he knew well, the badde dealing of his brethren towards him, yet he looked not to them alone, but to an higher cauſe, namely, the Lord himſelfe, who executed his owne good will by them: *God* (ſaith he) *diſpoſed it to good.* And againe, *God did ſend me before you into Egypt for your preſeruation.*

Gen. 45. 5. & 50. 20.

2 Gods commandement.

The ſecond ground is, *The commandement of God, touching the croſſe, and obedience vnto him therein.* This commandement is expreſſed, *Luk.* 9. 23. where we are commanded to *take vp our croſſe euery day*, and follow Chriſt. *Abraham* was commanded, with his owne hands to ſacrifice his onely ſonne *Iſaac*; and to this commandement, (though otherwiſe a great croſſe vnto him) hee addreſſeth himſelfe to yeelde obedience. And in the prophecy of *Micah*, the Church ſaith, *Shee will beare the wrath of the Lord*, that is, ſhee will performe obedience to him in the croſſe, *becauſe we had ſinned againſt him.* And S. *Peter* ſaith, that *God reſiſteth the proud, and giueth graee to the humble: therefore humble your ſelues vnder the mighty hand of God.* And this beeing the commandement of God, that we ſhould yeeld obedience to him, in euery affliction, wee ought to bee no leſſe carefull to obey it, then any one commandement of the morall Law.

Mich. 7. 9.

1. Pet 5. 5, 6.

3 Gods preſence. Pſal. 91. 15. Pſal. 23. 4.

The third ground is, that *God will be preſent with his ſeruants in their afflictions.* Vpon this ground, *Dauid* comforts himſelfe, *becauſe God had promiſed to heare him, to be with him in trouble, & to deliuer him.* And in an other place, *Though I ſhould walke in the ſhadow of death, I would feare none ill, for thou art with me, &c.*

Now that we may the better vnderſtand this doctrine, we are to conſider what be the Ends or Effects of Gods being with vs in affliction, wherby he teſtifieth his preſence, & they are three.

The firſt is, to worke our deliuerance from the croſſe: *Call vpon me* (ſaith the Lord) *in the time of thy trouble, and I will deliuer thee.* This promiſe muſt not be vnderſtood ſimply, but with an exception, *ſo farre forth as it ſhall be for our good.* For all promiſes of temporall deliuerance, are conditionall, and muſt be conceiued,

Pſal. 50. 15.

ued, with this limitation of the crosse and chastisement, if God please to impose it.

Some may say, how if God will not deliuer vs, but leaue vs in the affliction, what comfort shall we then haue?

Answ. In the second place therefore we must remember, that God will temper and moderate our afflictions, so as we may be able to beare them. *Habakuk* prayeth vnto God, in the behalfe of the Church, *that he would in wrath remember mercie.* And *Paul* saith, that *the Lord will not suffer vs to be tempted, aboue that we are able to beare, but will giue an issue with the temptation.* Hab. 3.2. 1.Cor.10.13.

Thirdly, put the case that God doth not moderate our afflictions, but suffer them to remaine vpon vs, not onely for some time of our life, but to the very death: yet then he will testifie his holy presence an other way, namely, by giuing the partie distressed, power and strength to beare his affliction. *Vnto you it is giuen (*saith *Paul) for Christ, that not onely yee should beleeue in him, but also suffer for his sake.* Phil.1.29.

4 Goodnes of afflictions.

The Fourth ground of comfort in affliction is, that *euery affliction vpon the seruants of God, hath some speciall goodnesse in it*, Rom.8.28. *We know that all things worke together* for good *vnto them that loue God.* And in regard hereof, the crosses which are indured by Gods children, are so farre from beeing preiudiciall to their saluation, that they are rather helpes and furtherances of the same. Now this Goodnes is perceiued two waies. First, by the *fruit* and *effect* of it, and then by the *qualitie* and *condition* thereof. In both which respects, afflictions are good.

Fruits of affliction.

Touching the *fruits* of Afflictions, because they are manifold, I will reduce them to seauen principall heads.

Consideration.

I. Afflictions doe make men to see and consider their sins. *Iosephs* brethren for twenty yeares together, were little or not at all troubled for their wickednes, in selling their brother; yet vpon their affliction in Egypt, they began to consider what they had done. *We haue (*say they*) verily sinned against our brother, in that we saw the anguish of his soule, when he besought vs, and we would not heare him: therefore is this trouble come vpon vs. Manasses* in the time of his peace, gaue himselfe to witchcraft, and the worshipping of strange gods: but when hee was captiue in Babylon, then was he brought to the sight of his sinnes, and mooued to humble himselfe before God for them. Gen.42.21.

II. Affli-

Humiliation. II. Afflictions serue to humble men in their soules before God. The young vnthrift in the Gospell, called the Prodigall child, while his portion lasted he spent liberally, and was grieued for nothing: but when he came to bee pinched with hunger, and that through his owne folly, then he humbled himselfe before his father, and returned home vnto him. *Dauid* saith of himselfe, that *in his prosperity he thought hee should neuer be mooued, because the Lord of his goodnes had made his mountaine to stand strong: but* (saith he) *thou didst hide thy face, and I was troubled: then cried I vnto the Lord.*

Luk. 15. 7, &c.

Hmendment. III. They serue to worke amendment of life. *No chastising* (saith the Author to the Hebrewes) *for the present seemeth to be ioyous, but afterward it bringeth the quiet fruit of righteousnes, to them that are thereby exercised*; that is, afflictions and chastisements that seize vpon Gods children, doe leaue after them amendment of life, as the needle passeth through the cloath, and leaueth the thread behind it. *When we are iudged* (saith the Apostle) *we are nurtured of the Lord that we might not be condemned with the world.* And *Dauid confesseth*, Psal. 119. *It is good for me that I haue beene afflicted, that I might learne thy statutes.* And the good husbandman, purgeth and pruneth the vine, that it may bring forth more and better fruit.

Aeb. 12. 11.

1. Cor. 11. 31

Ioh. 15.

Abnegation. IV. They cause men to deny themselues, and to relye wholly on the mercy of God. Thus *Paul receiued the sentence of death in himselfe, that he should not trust in himselfe, but in God, that raiseth the dead.*

2. Cor. 1. 9.

Inuocation. V. The fift, is Inuocation. For afflictions make vs to crie heartily & feruently vnto God, to bring our selues into his presence, and there to abase our selues before him. Thus the Lord saide of the Israelites, that *when hee slew them, then they returned, and sought him early.* And elsewhere he saith of his children, that *in their afflictions they will seeke him diligently.*

Psal. 78. 34. Hosh. 5. 15.

Patience. VI. The sixt, is Patience. *Affliction bringeth forth patience; patience, experience, &c.* As if he should say; because the loue of God is shed in our hearts, therefore in afflictions we are patient. Now whilest we patiently beare the crosse, we haue experience of the mercy and loue of God towards vs: and hauing once in some notable deliuerance, tryed and tasted the mercy of God, we doe by hope (as it were) promise to our selues, the said fauour and mercy, for time to come.

Rom. 5. 3.

VII. The

VII. The last fruite, is Obedience. This the holy Ghost teacheth, to haue beene the fruite of the suffering of Christ, when he saith, *Though he were the sonne, yet learned he obedience, by the things which he suffered.* Obedience. Heb. 5. 8.

In the next place, Afflictions are good in regard of their *qualitie* and *condition*, which is, that they are *tokens* and *pledges of our adoption*, when we make the best vse of them. *If ye indure chastening*, (saith the holy Ghost) *God offereth himselfe vnto you as vnto sonnes*, that is, he comes to you in the crosse, not as a iudge and reuenger, but as a kinde and louing father: and the crosse imposed, is as it were his fatherly hand, wherewith hee chastiseth vs: and therefore *Iob* praiseth God for his affliction, saying, *God hath giuen, and God hath taken away, blessed be the name of the Lord.* Heb. 12. 7. Iob. 1. 21.

The fift Ground of comfort is, *that the party distressed, hath partners in the crosse.* For first, he hath Christ to bee his partner, because hee hath fellowship with him, in that he is afflicted, and is willing to obey God therein. *Paul* accounteth it happines, to know the fellowship of Christs afflictions, and to be made conformable vnto his death, *Phil.* 3. 10. And S. *Peter* exhorteth beleeuers *to reioyce, in as much as they are partakers of Christs sufferings*, 1. *Pet.* 4. 13. Secondly, if the partie afflicted repent, Christ communicateth with him in all his crosses, and accounts them as his owne. The Apostle in this regard, would haue no man thinke it strange, no not when he is in the fierie triall, but rather to reioyce, because hee is partaker of Christs sufferings. 1. *Pet.* 4. 12. And Christ saith to *Saul* persecuting his Church, *Saul, Saul, why persecutest thou me?* Thirdly, hee that is afflicted, hath other seruants of God, partakers with him in all his afflictions. The Apostle *Peter* wisheth the Church of God to resist *Sathan* by faith, *knowing*, saith hee, *that the same afflictions are accomplished, in your brethren that are in the world*, 1. Pet. 5. 9. 5 Partakers in the Crosse.

Thus much generally of Afflictions, and of Comfort in them. It were a long and tedious worke to set all downe in particular, together with their proper and distinct Comforts: therefore I will passe them ouer, and speake onely of three kindes of Afflictions, with their Remedies.

Sect. 2.

Deferring of Deliuerance.

The firſt is, the *Deferring of deliuerance*: a great affliction, if it bee conſidered. And touching it, I propound one Queſtion, namely, *How the minde of the party diſtreſſed, may be ſtaied, when as the Lord deferres deliuerance.*

For the anſwer hereof, three ſpeciall points are to be conſidered.

I. Firſt, that God hath in his wiſedome, ſet downe certen and vnchangeable times, for the accompliſhment and iſſue of all things that are. *There is a time appointed to euery thing vnder the Sunne.* Eccl. 3. 1. The ſpeech of *Salomon* is generall, and the meaning of it is this. Whatſoeuer there is in the world, either done or ſuffered, or enioyed by man, whether it be of the number of naturall things, or of thoſe which are voluntarily vndertaken, or neceſſarily endured; God hath in his prouidence ſorted vnto them, a ſet time and ſeaſon, whereof dependeth the ſucceſſe of them all. And this time, himſelfe moſt freely ordereth and ruleth at his owne good pleaſure; which as no man can hinder or ſtay, ſo is it not in the power of any, to haſten or preuent.

This point, the Holy Ghoſt in Scripture prooueth by two inſtances, of the threatnings and promiſes of God, which himſelfe accompliſheth, at ſome certaine and vnchangeable times.

When the olde world in the dayes of *Noah*, had growne to much impietie, and wickedneſſe, the Lord appointed a certaine
Gen. 6. 3. ſpace of 120. yeares, for their repentance and conuerſion; at the very ende and tearme whereof, hee brought the flood vpon them, and not before. For if wee compare the particular circumſtances of time noted in the 7. of *Geneſis*, with that which S. *Peter* writeth, 1. *Pet.* 3. 20. wee ſhall finde, that the inundation of waters came vpon the earth, at the very point of time before determined.

Ier. 25. 11. Againe, God threatned by *Ieremie*, that the Iewes for their ſins, ſhould be led captiue, & ſerue the king of *Babel* 70. yeares. Now if wee take the iuſt computation of time, it will appeare, that ſo ſoone as euer thoſe yeares were expired, the foreſaide threat was accompliſhed. And therefore *Daniell*, alluding to *Ie-*
Dan. 5. 30. *remies* prophecie, exactly ſetteth it downe, when hee ſaith *The ſame night was Belſhazzar king of the Chaldeans ſlaine*, that is, the very

very night wherein thoſe 70. yeares came to their full period.

And as there are ſet times, allotted by God for the execution of his threatning ſentences; ſo alſo hath he determined certenly, the accompliſhment of all and euery of his promiſes.

An example hereof wee haue in the Iſraelites, of whom the Lord ſaid to *Abraham*, that they ſhould bee in affliction in a ſtrange land, 430. yeares, and then be deliuered. This promiſe of God was expreſſely fulfilled, as we read in the booke of *Exodus*. For before the end and terme of theſe yeares they had no deliuerance at all: but that time beeing expired, euen *that ſelfe ſame day departed* all the hoſts of Iſraell, out of the land of Egypt. And though *Moſes*, fourty yeares before this time, tooke in hand the worke of their deliuerance; yet hee did it without ſucceſſe; and vpon a certaine accident, being himſelfe conſtrained to flie into Madian, he liued there as a ſtranger with *Iethro* his father in law, till the ſaid time of foure hundred and thirtie yeares was accompliſhed: toward the end whereof, being called of God to that office, he proſpered, and not before. And in the ſame manner, hath God ſet downe a certaine period of time, within which, he will exerciſe his children more or leſſe, and at the end whereof, and not before, hee will releeue and comfort them againe.

Gen. 15. 13. Exod. 12. 41. Act. 7. 25.

Now as the certenty of the accompliſhment of Gods threatning word, ſerues to terrifie all wicked liuers, from ſinne: ſo the vnchangeable performance of his promiſes, at the very time prefixed, and not before, teacheth the children of God ſundry things:

Firſt, that when they are in any diſtreſſe, and haue not preſent or ſpeedie deliuerance, according to their deſire, they ſhould waite the Lords leiſure, and expect with patience till the time come, which is appointed by him for their eaſe and releefe: and in the meane while ſtay their hearts, by hope and affiance in his mercy. Reaſon is plaine. God is ſure in his word: therefore though heauineſſe may indure for a night, yet ioy will returne in the morning, *Pſal.* 30. 5.

Thus the Lord comforteth the Iewes in a particular diſtreſſe, as we may reade in the prophecy of *Habbakuk*, where the Prophet in the name of the Iewes, complaineth, and expoſtulateth the matter with God, why his owne people ſhould bee ſo lamentably afflicted, by a terrible and furious nation, and why they

Hab. 2. 2, 3.

they ſhould bee led away captiues, by the Chaldeans the enemies of God? To this the Lord makes anſwer, that as hee had certainely determined that iudgement to come vpon them, ſo certainely had hee appointed a ſet time, wherein they ſhould be deliuered. In the meane while, he bids them to comfort themſelues in this, that though the afflictions ſhould reſt vpon them for a ſeaſon, yet vndoubtedly they ſhould bee eaſed at the length: and therfore, that they ſhould in patience waite for the viſion, that is, the accompliſhment of the viſion touching their deliuerance.

Secondly, hence wee learne, that wee muſt not onely *beleeue* the promiſes of God *in generall*, that God is true and faithfull in them, and that hee is able and willing to fulfill them, euen as he made them: but wee muſt *beleeue* them *in particular*, that is, with application to their proper and ſeuerall circumſtances, which are, the particular meanes, places, and times, whereby, and wherein he hath giuen his word, as touching our freedome and exemption from the croſſe.

Take an inſtance hereof in the Prophet *Daniell*, who knew well by the ſpirit of Prophecie, that the Lord had determined to bring vpon the Iewes 70. yeares captiuitie in Babylon. He knew alſo, that God had promiſed to put an end to that captiuitie, at the end and tearme of thoſe yeares. Now what did *Daniel* in this caſe? Vpon knowledge of the will of God in that point, during the ſaid time, hee prayed not vnto the Lord for deliuerance of his people: But when hee vnderſtood that the time drew neere, wherein it was the will of God, that the Iewes ſhould returne out of captiuitie, then by faith applying the promiſe of God to that particular time: he beſought the Lord in prayer and ſupplication, with faſting, in ſackcloath and aſhes, and the Lord gaue eare vnto his prayers, and yeelded him a gracious anſwer. Dan. 9.

II. The ſecond point is, that God, when he deferres deliuerance, doth it vpon great and weighty cauſes and conſiderations, beſt knowne to himſelfe.

The firſt whereof is, that thereby hee might humble men throughly, and bring them to an vtter deniall of themſelues, and conſequently cauſe them to learne patience in affliction; which they would not learne, if they might bee their owne caruers, and haue ſpeedy deliuerance from the croſſe, at their owne wills and pleaſures. Secondly,

Secondly, that beeing afflicted, they may acknowledge whence their deliuerance comes; yea, whence they doe receiue not onely that, but euery other good benefit, which they inioy: namely, not from themselues, or any creature, but onely from the Lord; and accordingly may learne to value and prize his gifts, at their deserued excellency, For it is a true saying, and often verified in affliction and want, that *benefits easily obtained, are lightly regarded, and sooner forgotten.*

Thirdly, that by the continuance of the crosse without intermission, he may make them to distaste the world, and consequently drawe them to the meditation of the life to come, wherein all manner of mourning shall cease, *and all teares shall be wiped from their eies.* Reuel. 21. 4.

Fourthly, the Lord deferreth deliuerance from affliction, that hee might preuent greater euills and dangers, whereinto those that are afflicted might runne, if they had their hearts desire, and were eased not at his will, but at their owne wishes. When the children of Israel came into Canaan, they were informed, that they should dwell together with the Canaanites, and *Moses* rendreth a reason thereof, *Least* (saith he) *the wilde beasts of the field multiply against thee.* And for the preuenting of this euill, the Israelites must indure some annoyance by the Canaanites. Euen so the Lord keepeth his seruants vnder the crosse, for the preuenting of greater sinnes and offences. This should stay the mindes of men, and make men content to wait vpon God for deliuerance, when they are afflicted. Deut. 7. 22. Exod. 23. 28.

III. The third and last point is, that God alwaies hath and doth exercise his best seruants, with long and continued crosses. *Abraham* was childlesse, till he was 70. yeares of age, and at those yeares the Lord promised him issue. But this promise was not accomplished till a long time after, when hee was an hundred yeares old. *Dauid* had a promise to bee king of Ierusalem, and *Iuda:* but the Lord exercised him by many and grieuous afflictions, before he came to the crowne, in so much that he saies of himselfe, that *his eies failed with waiting vpon his God.* Pſal. 119. 82. *Zacharie* and *Elizabeth* praied to God, both of them in their youth, and many yeares after for issue, but the Lord granted not their request till they were old. Luk. 1. 13.

To adde no more examples; by these we see the Lords dealing, euen with holy men and women, his owne deare seruants, that

that he doth not alwayes grant their requests, nor condescend to their desires at the first, but as it were holds them off, and suspends his grace and fauour for a time. And therefore if it shall please him, thus to deale with any of vs, wee must from these examples be taught to possesse our soules with patience, resting contented in his will, and waiting on his good pleasure to the end.

To conclude this point; Suppose, that the condition of Gods seruants be such, as that they finde no end of their afflictions, but that they doe continue euen vnto death, what shall they doe in this case?

Pag. 73. *Ans.* Besides that which hath beene said before, for the resolution of this Question, I answer further, that first, they must still euen vnto death, liue by faith, and say with holy *Iob, Lord, though thou kill me, yet will I trust in thee.*

Secondly, they must stay and releeue their soules in the meane time, with these and such like meditations:

I. That it is the will and pleasure of God, that wee should through many afflictions, enter into the kingdome God. *Act.* 14.22. Now it is the property of a true childe of God, to rest content in his fathers good will and pleasure, euen when hee is afflicted. *Prou.* 3.11. *My sonne---be not grieued at my correction,* that is, let it not be tedious vnto thee, bee content to beare it. Our duty therefore is, meekely to subiect our selues to the hand of God, as the child doth to the correction of his father.

II. That though afflictions be long and tedious, yet God will at length giue a ioyfull and comfortable issue. For so himselfe hath promised. *Math.* 5.4. *Blessed are they that mourne, for they shall be comforted.* Psal. 34.19. *Great are the troubles of the righteous, but the Lord will deliuer him out of them all.* Psal. 37.73. *Marke the vpright man, and behold the iust, for the end of that man is peace.*

III. Afflictions be they neuer so heauy, in regard of continuance, yet they are in no sort comparable to those eternall ioyes, that God hath prepared for them that loue him. This was *Pauls* meditation, who indured the crosse, euen to his dying day. 2.Cor.4.17. *Our light affliction* (saith he) *which is but for a moment, worketh vnto vs an excellent and eternall waight of glory.* And elsewhere he professeth, that he *did not count the afflictiõs of this present time, answerable in value to the glory, which shall be reuealed vnto*

vnto Gods children, *Rom.*8.18. Saint *Peter* tells them to whome hee wrote, that in regard of their assured hope of eternall life, *they should reioyce, though* now for a season, *they were in heauinesse through manifolde temptations*, 1.*Pet.* 1.6. Lastly, the Authour to the Hebrewes, comforteth the Church by this reason, because *it is yet a very little while, and he that shall come, will come, and will not tarrie.* Heb.10.37.

IV. Though God with-holdeth his hand, in respect of deliuerance euen to death, yet his loue is constant and vnchangeable, and the crosse which we vndergoe, cannot separate vs from that loue, wherewith he hath loued vs in Iesus Christ. *Rom.*8.35. And thus much of the first particular distresse of the minde, *arising of outward afflictions.*

Sect. 3.

The second particular distresse, *is bodily and temporary Death*, which consisteth in the separation of the soule from the bodie. And touching this affliction, it is demanded, *How any seruant of God, may be able to indure with comfort, the pangs of death?* Temporary death.

For the answer hereof, two things are required: a preparation to death, and helps in the time of death.

Concerning preparation, there are three duties to bee performed. I Preparation to death.

The first and most principall; is commended vnto vs in the booke of Psalmes, where *Dauid* praies vnto God, *Lord, make me to know mine end, and the measure of my daies.* And *Moses* in like manner, *Lord teach mee to number my daies, that I may apply my heart vnto wisedome.* In which places, is remembred a notable dutie of preparation: to wit, that a man should resolue himselfe of death continually, and before-hand number his dayes. This is done, by esteeming euery day, as the day of his death, and accordingly doing alwaies that which he would doe, if he were now to giue vp the ghost. Psal.39.4. Psal.90.12. Account death present.

Secondly, in way of preparation, wee must endeauour to disarme and weaken death, who is an armed man, that hath his weapons, whereby he seekes to destroy vs. And in this case, we must deale with death, as the Philistims dealt with *Sampson*. They saw by experience, that hee was a mightie man, and by his power and strength, had giuen them many foyles: and

therefore they laboured to know, in what part of his bodie his ſtrength did lye. And after inquirie, finding it to be in the haire of his head, they neuer reſted, till they had ſpoiled him thereof. And queſtionleſſe, the time will come, when we all muſt encounter with this ſtrong and powerfull *Sampſon, Death*; In the meane while, it is a point of wiſedome, to inquire wherein his power and might conſiſteth. When this ſearch hath bin made, wee ſhall finde that his weapons, are our manifolde ſinnes, and corruptions, both of heart and life. For as *Paul* ſaith. *The* 1.Cor.15.56. *ſting of death is ſinne.* Therefore, that we may ſpoile him of this his furniture, wee muſt exerciſe our ſelues in the practiſe of two duties.

Firſt, vſe all meanes for the cutting off of the locke of our ſinnes, whereby alone Satan hath the vantage of vs; and theſe meanes are the duties of humiliation, inuocation, and true repentance. We muſt therefore humble our ſelues before God, be inſtant in praier, for the pardon of our ſinnes paſt, and preſent, and in this point giue the Lord no reſt, vntill wee haue obtained in our conſciences, the ſweete certificate of his fauour and mercie in Chriſt, whereby our mindes may be ſtayed and comforted.

This done, it ſtands vs in hand to turne vnto God, to bee carefull to leaue ſinne, to entertaine in our hearts, a reſolued purpoſe and intention of new obedience, and conformitie to the will, and commandement of God in all things. And this is the onely way in the world, to bereaue this our enemie of his armour, to pull the ſting out of the mouth of this ſerpent, and conſequently, euen in death to preuaile againſt him.

Thirdly, in way of preparation, our dutie is, euen before hand (while wee liue in this world) to indeauour, to haue ſome *true taſte of life euerlaſting, and the ioyes of heauen.* The due conſideration whereof, will be of great vſe. For it will ſtirre vp in our hearts, a deſire and loue of perfect happineſſe in heauen, yea a feruent expectation of Chriſts comming to iudgement: and it will further cauſe vs to ſay with *Simeon, Lord, now let thy ſeruant depart in peace:* And with the Apoſtle, *I deſire to be diſſolued, and be with Chriſt.*

Touching this ſpirituall ioy and comfort in the holy Ghoſt, theſe Queſtions of Conſcience are mooued.

I. Firſt, how may wee in this life haue and nouriſh in our hearts

hearts, a true taſt of eternall happineſſe, and of the ioyes of the world to come.

Anſ. Firſt, by a ſerious conſideration of the euills that doe hinder or preiudice our happines: & they are principally foure.

One is, the Miſerie of our liues, in reſpect of ſinne, and the conſequents thereof. For there is no man in the world, bee he neuer ſo righteous, that can truely ſay of himſelfe, *I am cleane from my ſinne*, *Prou.* 20. 9. Yea euen the regenerate, that haue receiued grace to beleeue, to turne vnto God, and to liue according to the Spirit, doe finde by experience, corruption and rebellion in their minds, wills, and affections, which daily affordeth matter of ſinning againſt God: and on the other ſide hindreth and quencheth, all the good motions of the Spirit, that are in them. Againe, ſuch is the irreconciliable malice of Satan, that he takes vantage of mans corruption, and neglects no time or opportunity, to intrappe the children of God, in the ſnares of his temptations. And hence it is, that man, by reaſon of his owne corruption, and the wicked ſuggeſtions of the Diuell, is at continuall ſtrife with himſelfe, hath daily occaſion of ſorrow, worketh out his ſaluation with feare and trembling, wading (as it were) euen while he liueth, in a ſea of many miſeries. Rom. 7. 14. 23, &c.

The ſecond euill, is the Vanitie of all things that are in the world. For whether we conſider the world it ſelfe, or the things therein contained, done, or ſuffered, there is nothing ſo ſure and ſteady, whereunto man hauing attained, can poſsibly reſt fully ſatisfied, & contented; or which in the end will not prooue to be moſt vaine vanity. And the truth hereof appeareth, in the experience of *Salomon* himſelfe; who (beeing king ouer Iſrael) wanted neither authority, nor ability, and opportunitie, to take knowledge and triall of all worldly things in all eſtates and conditions. And hauing euen of ſet purpoſe, carefully and earneſtly ſearched into them all, at length hee concludes, that the iſſue of all was vnprofitable vanity, and vexation of minde, as we may read in his *Eccleſiaſtes*.

The third euill is, the Changeable condition of our life in this world, whereby it comes to paſſe, that we are alway in a fleeting and tranſitory ſtate. For wee are (as Saint *Peter* ſpeaketh) but ſtrangers and Pilgrimes, that wander to and fro in the earth, as in a ſtrange country, and ſtill are walking forward to our owne home. *We haue heere no abiding city.* The houſes 1. Pet. 2. 11.

Heb.13.14. wherin we dwell, are but Innes, in which we soiourne for a time: yea the bodies which we haue, are but tents and tabernacles, alwayes ready to be shifted, and our selues to be translated into another place.

Fourthly, by remembring, that Christ our Head, being now in heauen, and we his members vpon the earth; during our life, wee are *in presence* separated from our Head, and consequently, from that happy and glorious fellowship, which wee shall inioy with him, and all the Saints our fellow-members, in the kingdome of heauen. This S. *Paul* noteth, when hee saith,

2.Cor.5.6. *Whilest we are at home in the body, we are absent from the Lord*: &

Phil.1.23. thereupon himselfe desired *to be dissolued, and to bee with Christ.*

Hauing thus entred into the due consideration of the aforesaid euills, we must in the second place, exercise our selues in the frequent meditation of the blessed estate of Gods chosen, in the kingdome of glory: who being translated out of this life, into the bosome of *Abraham*, are fully and perfectly freed from

Apoc.22.4. sinne, from Satan, from vanity and misery: haue all teares wiped from their eies: doe behold the face of God: are made like

1.Ioh.3.2. vnto Christ in holines and honour: and doe with him inherite the kingdome, prepared for them, from the foundation of the

Math.25.34. world.

In the third place, hauing throughly considered of these things, we must Compare the estate of this present life, in the respects before named, with the estate of that, which is to come in the kingdome of heauen: and laying them in a paralell together, we shall find the one, infinitely farre to excell the other, in regard of true ioy & comfort. And this will make vs, though liuing in the world, yet to vse it, as if we vsed it not: to haue our

1.Cor.7.31. conuersation in heauen: to thinke, with *Paul*, that to be loosed,

Phil 2.20. and be with Christ, is best of all for vs: to haue a true and liuely

Phil.1.23. taste of the ioyes of the world to come, and accordingly with

Heb.11.10. *Abraham, Isaac*, and *Iacob*, to looke for a city that hath foundations, whose builder and maker is God.

II. Secondly, it is demanded, how a man may truely discerne, whether this ioy of the Spirit, be in him yea or no? For answer hereunto, it is to be remembred, that there are sundry properties whereby it differeth from carnall ioy. And these are principally fiue.

First, this ioy is brought foorth (as it were) of sorrow for sinne,

sinne, and for the want of Christ. *Ye shall sorrow,* (saith our Saui- Ioo. 16. 20.
our Christ to his Disciples, meaning for his departure) *but your sorrow shall bee turned into ioy.* These words, are not onely meant of his Disciples, but of all beleeuers, who vpon consideration of their sinnes, and the spirituall want of Christ Iesus, doe mourne and lament. For not onely they, but all true beleeuers, are there opposed vnto the *World.* Againe, *blessed are* Math. 5. 4.
they that mourne: that is, beeing touched with causes of exceeding griefe, doe withall mourne for their sinnes: *for they shall be comforted.* On the other side, carnall ioy, as it hath his beginning from the flesh, and ariseth of things pleasing thereunto, so it ends in sorrow and heauinesse. *In the end, reioycing is turned into mourning,* saith *Salomon.* And, *Woe be to you that now laugh: for* Prou. 14. 13. Luk. 6. 25.
ye shall weepe.

Secondly, the ioy of the Spirit, is a fruite of righteousnesse: that is, it issueth and floweth from Christ knowne and beleeued, to be made vnto vs of God, wisedome, righteousnesse, sanctification, and full redemption. For from hence, followes peace Rom. 14. 17.
of conscience, and from peace, comes ioy in the Holy Ghost. Contrariwise, the ioy of the flesh, ariseth onely from the sudden feeling of some worldly delight: and therefore cannot bring any sound peace vnto the conscience of the man possessed of it.

Thirdly, spirituall ioy is founded in the holy vse of the Word, Sacraments, and Prayer: and in the practise of Christian duties of mercy, loue, iustice, &c. The other is not so. For the world conceiueth a ioy besides the word, out of the exercises of inuocation and repentance: which stands in the practise of cruelty, malice, oppression, iniustice, and all manner of impiety. And hence it is, that hauing spent their dayes in such matter of reioycing, at length in a moment *they goe downe to hell.*

Fourthly, heauenly ioy is so fixed and rooted in the heart, Iob. 21. 13, 14 15.
that it cannot bee remooued thence. *Your ioy shall no man take* Iob. 16. 22.
from you, saith Christ. It must needes therefore bee true and sound, yea able to swallow vp all matter of griefe and heauinesse: whereas the other is neuer sincere, but with the sweetnesse thereof, hath alwaies mingled some bitternesse. *Euen in laughter* Prou. 14. 13.
(saith *Salomon,* speaking thereof) *the heart is heauie.* When the face of the wicked man shineth, and his countenance is pleasant, euen then is he inwardly sorrowfull, and his minde is troubled.

Lastly, the ioy of the Spirit is eternall, abiding in the minde of man, not onely for the tearme of this life, but for euer, in the world to come. So is not the reioycing of the world in earthly things: for it is fading and deceitfull, as the things themselues bee wherein it is placed: it hath the beginning in corruption, and endeth with this present life. The examples of the two rich men in the Gospell, doe manifest this truth. And to this purpose, is the speech of *Zophar*, in the booke of *Iob*, that *the reioycing of the wicked, is very short, and the ioy of hypocrites is but a moment, &c.*

Luk. 12. 20. and 16. 22. Iob. 20. 5.

By these fiue properties, may wee put a true difference betweene earthly and heauenly reioycing, and consequently discerne of them, euen in our selues. And if we perceiue this ioy of the Spirit (rightly conceiued and grounded in the right vse of the word, and Sacraments; as also in the exercises of inuocation, faith, and repentance,) to take place in our soules and consciences, we shall finde it of force, to moderate and alay the very terrours of death. And so much for Preparation.

II. Helps in time of death.

Now the helps to bee vsed in the time of death, are manifold: the summe of all may be reduced to two heads; Meditations, and Practises.

Touching Meditations, wee must in the first place, consider Death in a double respect; one, as it is in it owne nature, and another, as it is changed and qualified by the death of Christ. Death in it owne nature, is a Curse, or forerunner of condemnation, the very gates and suburbs of Hell it selfe: but beeing qualified by Christ, is is a blessing, an end of all miseries, a full freedome from all dangers, a short passage vnto ioy, an entrance into euerlasting life, a quiet sleepe, void of all annoyance, by dreames and fantasies: And the graue a resting chamber, yea a bed perfumed by the death of Christ, for the bodies of all the Elect; out of which when they awake, they shall be admitted and receiued into the presence of God in heauen.

Secondly, we are to consider, that there be three degrees of eternall life. The first whereof, is in this world before wee die; and it is then, when wee begin to repent and beleeue in Christ, and to bee assured in conscience that God the father is our father, Christ our redeemer, and the holy Ghost our comforter. For this is *eternall life, to know God, and whome hee hath sent, Iesus Christ.* The next degree is in death: for death cuts off all sinne,

sinne, originall and actuall; death frees vs from all worldly miseries: death prepareth the body, that it may be fit to enter into eternall happinesse together with the soule, which is already in heauen. The last degree is, when body and soule reunited, goe both together into eternall and euerlasting glory.

Our third meditation is, that there is a mysticall vnion and coniunction, betweene Christ and euery beleeuer: and that not onely in regard of soule, but of body also; which being once knit, shall neuer be dissolued, but is eternall. Whereupon, the dying, dead, rotten, and consumed body remaineth still a member of Christ, abideth within the couenant, and is and shall bee euer a temple of the holy Ghost. Thus *Adam* and *Abraham*, which are dead, so many thousand yeares agoe, yea euery true beleeuer, from them to the end of the world, shall arise at the last day in body to glory, by the power of their coniunction with Christ. In the winter season, we see the most trees voide of leaues, buddes and blossomes: so as they seeme to vs to be dead, and yet neuertheless there is a sappe in the roote of them, which in the Spring will ascend, and reuiue the decaied branches. Euen so it is with our bodies, which though they be corrupted, rotten, burnt or eaten with wormes, or deuoured by wilde beasts, so as they may seeme to bee vtterly perished, yet there is (as it were) a secret and hidden sappe in them, (by reason of their vnion with Christ) by which they shall bee raised, reuiued, and quickened, beeing made like vnto the glorious body of Christ their head, with whom they shall raigne, and liue for euermore.

Helpes in practise are two. First, he that will beare with comfort the pangs of death, must labour that hee may *die in faith:* and that is done, by laying holde of the promise of God touching forgiuenesse of sinnes and life euerlasting by Christ. *All these* (saith the holy Ghost) *died in faith*, namely, *Abel, Enoch,* Heb. 11. 13. *Noe, Abraham*, and *Sarah*, all laying hold of the promise of life by Christ. When *Iacob* on his death-bed, was blessing of his children, hee brake forth into this heauenly speech; *O Lord I* Gen. 49. 18. *haue waited for thy saluation.* In which words it is plaine, that his faith rested on the mercy of God, and by hope hee waited for his saluation: and our Sauiour Christ saith, *As* Moses *lift vp* Ioh. 3. 14, 15. *the serpent in the wildernesse, so must the Sonne of man be lift vp, that whosoeuer beleeueth in him, might not perish, but haue life euer-*

lasting. Out of which words the forenamed duty may be learned; that looke as the children of Israell, being stung with fiery serpents, and that vnto death, were healed by looking vp to the brasen Serpent erected by *Moses*: so when we are stung with sin and death, wee must euer remember by faith to looke vpon Christ. But especially when we are dying, then it is our part, to fixe the eies of our soules, by faith vpon him; and thereby shall we escape death and be made partakers of eternall life & happines. Notable is the example of Christ, who as he was a man, alwaies fixed his trust and confidence in his fathers word, especially at his end. For when he was dying, and the pangs of death seised vpon him, he cries vnto the Lord; *My God, my God, Why hast thou forsaken me?* and againe, *Father into thy hands I commend my spirit*: which words are full of faith, and doe bewray what great affiance he placed in his fathers loue, &c. When *Dauid* in an extremitie, saw nothing before his eies but present death, the people intending to stone him, at the very instant (as the
1. Sam. 30. 6. text saith) *he comforted himselfe in the Lord his God*; but how? by calling to minde the mercifull promises, that God had made vnto him, and by applying them vnto his heart by faith. And *Paul* saith of himselfe, and the rest of the faithfull, that they
2. Cor. 1. 9. *receiued the sentence of death in themselues, that they might not trust in themselues, but in God.*

From these examples it followes, that they which desire with comfort to beare the pangs of death, must die in faith; that is, they must set before their eies, the promise of remission of sinnes, and life euerlasting, and depend vpon it, wrapping (as it were) and infolding themselues in it, as in a close and warme garment, that will keepe them safe and sure, against the winde and weather of temptation.

The second Practise in the time of death, is, *to dye in obedience*; which is nothing else, but willingly, gladly, and readily, without murmuring to submit our selues vnto Gods will, in bearing the paines of death. A most worthy president of this obedience, we haue in our Sauiour Christ, when he saide vnto his father, *Not my will, but thy will be done*; thereby submitting his will, to his Fathers will, touching the death which hee then suffered. Yea when he was dying, it is said of him, that *he gaue vp the Ghost*; that is, he *did most willingly surrender vp his soule* into the hands of God his father. And this his example at the time

time of his departure, muſt be a rule of direction vnto vs, vpon the like occaſion. Hence it is, that in the third petition of the Lords prayer, amongſt other things, we pray for obedience to the will of God in ſuffering afflictions, yea euen in the laſt and greateſt, which is death it ſelfe. True it is, that obedience to God in death, is againſt corrupt nature; and therefore our duty is, the more to inure our ſelues, to the performing of it: and that which the bleſſed Apoſtle ſaide of himſelfe, *I die daily*, ought to be continually your reſolution and practiſe.

If we ſhall inquire, how this may be done; the anſwer is; when God layeth afflictions vpon vs, in our life time, then by endeauouring to beare them with patience, meeknes, and lowlines. For euery affliction, is (as it were) a petty death: and if we doe in it, ſubiect our ſelues to the hand of God; wee ſhall the better obey him, in the great death of all: and thus doing whenſoeuer God ſtriketh vs with death, wee ſhall with comfort endure the ſame.

Sect. 4.

The third particular Affliction or diſtreſſe, is *Satanicall moleſtation*, whereby both perſons, and places of manſion, or abode, are either poſſeſſed, or otherwiſe moleſted by *Satans* malice. Satanicall moleſtation.

I. Touching the Affliction, the Queſtion of Conſcience is, How ſuch perſons as are poſſeſſed, or feare poſſeſsion, or elſe indure moleſtations by the Diuell in their houſes, may haue their mindes quieted and ſtayed; and conſequently, in that caſe be remedied?

And here two things are generally to be conſidered, in way of Anſwer.

Firſt, it is to be remembred, that poſſeſsion is knowne by two ſignes. The one is, when the Diuell is euidently preſent, either in the whole body, or in ſome part of it. The other, when he hath rule of the ſaid body, either in whole, or in part: ſo as the party himſelfe, hath not that vſe of his body, which hee would. As for example: when the diuell poſſeſſeth the inſtruments of the voice, as the tongue, and makes a man to ſpeake Latine, Greeke, Italian, or other tongues, which hee vnderſtandeth not. Both theſe things were found in them that were poſſeſſed, in the time of our Sauiour Chriſt.

Secondly,

Secondly, we must consider, it falleth out oftentimes, that strange diseases doe seize vpon men, arising from corrupt humours in the body; yea, men and women may haue strange passions vpon naturall causes vnknowne; and these will sometimes haue strange and extraordinary effects in them, which the Art of Physicke neither can search out, nor cure: and yet they are neither acts of witchcraft, nor reall possessions. As when God laide extraordinary diseases on the Corinthians, for the contempt of his Word and Sacraments, 1. *Cor.* 11. 30. Like vnto which, he worthily inflicts vpon men in these daies, for the same and other sinnes.

Now to stay the minde in this case, these rules are carefully to be thought vpon.

First of all, it is to be remembred, that though *Satans* malice and power be very great and large: yet he can not practise the same against the children of God, when, where, and how hee listeth. The malice which *Satan* beares to mankinde, and principally to the members of Christ, appeares in this, because hee is saide, *to accuse them before God, day and night*: and, *as a roaring Lyon, to walk about the world, seeking whom he may deuoure*, 1. Pet. 5. 8. Againe, the Scripture noteth him, to bee a powerfull Spirit, whose strength farre exceedeth and surpasseth the might of any man or creature, that is not of an Angelicall nature, as himselfe is. For he is tearmed *a Prince of the aire*, and *the god of this world*: his power reacheth euen to the spirits and soules of men, whereby hee worketh in the children of disobedience, *Ephes.* 2. 2. His principality is so great, that no strength, no defence of man is able to withstand it, vnlesse man take vnto himselfe *the whole armour of God*, Ephes. 6. 10.

Reuel. 12. 10.

Now although the diuell be so malicious an enemy of mankind, that he ceaseth not to deuise whatsoeuer may bee hurtfull vnto them; and withall so powerfull in his attempts, that no man by his owne proper strength, is able to resist him: yet he cannot put the least part of his power in execution, in what time, place, or manner he desireth. The reason is, because God hath determined his power; by certaine bounds and limits, which he cannot passe: and they are especially two.

The one is, *his owne nature*, whereby he is a creature, and therfore finite. Hence it is, that he can neither know, nor doe any thing that is beyond the reach or capacity of his nature, or aboue

aboue the power and skill of a creature. For example, hee cannot directly and immediately know the deepe things of God, vnlesse they be reuealed vnto him: nor yet the secrets of mans heart. *None knoweth the things of a man, saue the spirit of a man which is in him: euen so, the things of God knoweth none, but the spirit of God,* 1. Cor. 2. 11. Againe, he cannot doe that which is truely and properly a miracle, the cause whereof is hidden and vtterly vnknowne, and which comes not within the power and order of nature. For this is proper vnto God, who onely doth things simply wonderfull, *Psal.* 77. 14.

The second thing whereby *Satans* power is restrained, is *the will of God.* For looke as the sea, being by nature, apt to ouerflow the whole earth, is kept in, and shut vp within the shore (as it were) with dores or gates, that it cannot breake forth; and that by the Lord himselfe, who hath established his decree vpon it, *Iob.* 38.: So though *Satan* be by nature strong, and his malice great, yet can hee doe nothing at all, no nor execute his naturall power, to the hurt or preiudice of any man, without the will and permission of God. Thus the euill spirit could not goe forth to deceiue *Ahab,* vntill the Lord had said vnto him, *Goe and thou shalt preuaile,* 1. King. 22. 22. Thus the Diuell could not touch the body, children, goods, or friends of righteous *Iob,* whilest he was fenced and fortified, by the power and prouidence of God: But when the Lord, in regard of *Iobs* outward estate, had giuen leaue, and said, *Loe all that he hath is in thine hand,* then did he exercise his power, to the vtmost: yet so farre onely, as he was permitted, and no further, *Iob.* 1. 12.

The consideration of this first point, that *Satans* power is determined by God, will serue to stay the mindes of those, whose persons, houses, or friends are molested by him. For hereupon it followeth, that God, who hath the Diuell bound vp (as it were) in chaines, will not suffer his power to be inlarged, against his owne children, to their destruction and confusion: but so farre forth alone, as shall bee expedient for their good and saluation. Againe, that God beeing their father in Christ Iesus, they may in the time of such affliction, haue accesse vnto him, and call vpon him, for the restraint of *Satans* power and malice, and consequently, for the deliuerance of them and theirs.

A second rule is this: Such persons must haue recourse to God,

God in his word, in which hee promiseth his presence and protection to his children in their greatest dangers. And namely,

Psal.91.10,11 that *there shall no euill come vnto them, neither any plague shall come neere their dwelling: because hee shall giue his Angels charge ouer them, to keepe them in all their waies.* Againe, *that he will be a wall of fire, round about his people,* Zach.2.5. that *he will extend peace ouer his Church, like a flood,* Isa.66.12. And that *there shall be no sorcery against* Iacob, *nor soothsaying in Israel,* Numb.23.23. And yet if God sees it to be good for his children, to bee tried by possessions or witchcraft, in this case the promise frees them not. For all temporall blessings are promised conditionally, so far forth as they may stand with Gods good will and pleasure, and withall may make for the good of his children. Howbeit heerein lyes the comfort, that though such calamities befall them, yet they shall turne to their good, rather then to their hurt. This point well considered by the way, bewraieth the great presumption of some, who are not afraid to say, their faith is so strong, that the Diuell cannot touch them.

Thirdly, it must be considered, that the best seruants of God, haue beene in their times molested by the Diuell. Christ in his

Math 4.5. second temptation, was carried by the Diuell, from the wildernesse, to a wing of the Temple of Ierusalem. The children of *Iob* were destroyed by the Diuell, and hee himselfe was filled with botches, and sores. A certaine woman, euen a daughter of

Luk.13.16. *Abraham,* that is, one following the faith of *Abraham,* was troubled with a spirit of infirmitie, eighteene yeares together. And the daughter of the woman of Canaan, was grieuously vexed with a Diuell. *Math.*15.21,22.

Fourthly, men in this case, ought by faith to lay fast holde vpon the promise of life euerlasting, and waite the Lords leisure, not limiting him in respect of time, or meanes of deliuerance. This was the practise of *Iob, Though he kill me, yet will I*

Iob.13. *trust in him.* And of holy *Abraham,* who did not limit God, but

Heb.11.17. was content to doe with *Isaac,* what the Lord would: and though it was in likelihood, a meane to bereaue him of all posteritie, yet still he kept himselfe to the promise.

Lastly, men must in this case, seeke and sue vnto God by prayer, either for deliuerance, if it may stand with his good will and pleasure, or else for patience, that they may meekely and patiently beare that particular affliction.

II. In

II. In the *molestation and annoyance of houses by spirits*, two things are to be remembred.

First, men must not consort together, and abide there, where it is certenly knowne, that the Lord hath giuen the Diuell power and liberty; lest in so doing, they tempt the Lord. Our Sauiour Christ did not, of his owne priuate motion and will, betake himselfe into the wildernesse, but by the direction of the Holy Ghost, *Math.* 4.1. *Paul* in like manner, did not of his owne head goe to Ierusalem, but vpon the motion of the Spirit, *Act.* 20.22. In the light of these examples men are taught, not to cast themselues, into any places of apparent danger: much lesse to frequent those, which God hath deliuered vp, into the power of *Satan*. And this condemneth the rash, and headie conceits of some persons, who vpon confidence of their owne strength, doe put themselues into needlesse dangers, hauing neither extraordinary calling from God, nor any sufficient warrant out of his word.

If it be asked, what men are to doe in this case? I answer, First, they ought rather to flie to God by prayer, and to draw neere vnto him in their hearts: and hee in mercy will drawe neere vnto them.

Secondarily, that which we doe in meates, and drinkes, is also to bee done in the houses and places where wee dwell. And what is that? we must sanctifie them to our vse, by the word & prayer. *Noah* at Gods commandement, went into the Arke, abode in it, and came out againe: and when he came forth of it, into the earth afterward; it is said of him, that he built an Altar, gaue thankes to God for his deliuerance, and prayed the Lord, to vouchsafe him the vse of the earth, as hee had before. Though *Abraham* had a promise of the Land of Canaan, to him and his posterity for euer, yet hee went not out of his countrie toward it, till the Lord commanded him: and when hee was come thither, he built an Altar for the worship and seruice of God. The like he did afterward at Bethel. And many yeares after, did *Iacob* offer sacrifice vnto God, in the same Bethel, when he came to dwell there. And for this very end, in the Law by a speciall ordinance the *first fruits of the harueſt* were offered *to sanctifie the rest of the corne*. And so much touching the second distresse. Gen. 8.20. Gen. 12. Gen. 13.3. Gen. 59.

CHAP. X.

CHAP. X.

Of the third Speciall Distresse, arising of the Tentation of Blasphemy.

Tentatio fœda.

THe third kind of *trouble of minde*, is that which ariseth of the Tentation of Blasphemie: which in regard of the vilenes and vglines thereof, is not amisse tearmed by some, the *foule Tentation*. And it is, when a man is troubled in his minde, with blasphemous cogitations, and thoughts, directly against the Maiesty of God, the Father, the Sonne, and the Holy Ghost. As for example: to thinke *that God is not iust, or mercifull*; that *he accepteth mens persons*: that *he hath not knowledge of things that are done here below*, or at least *that he doth not regard them*: that *God cannot doe this or that*: that *he is iniurious to some men, and partiall to others, &c.* These and such like blasphemous thoughts there be, which are not fit to bee vttered amongst men, for as much as they are most horrible, and execrable, as any can be conceiued.

Sect. 1.

The cause & Danger.

That we may the better know this Temptation, let it be considered, what are the fore-runners thereof, and by what meanes it takes place in the heart possessed of it.

Sometimes it commeth, meerely and onely of the suggestion of the Diuell, which troubleth the phantasie, euen of those which are in that regard innocent, and casteth into their hearts impure and vngodly thoughts. Sometimes againe, it comes vpon men, by an euill custome: when as they willingly lend their eares to leude and cursed speeches, that immediately tend to the dishonour of God, or the wilfull abuse of his word, his iudgements, and mercies; and vpon the hearing, either giue their applause and approbation, though not expressely; or doe not hinder or stay them, as much as in them lyeth. Otherwhiles, it creepes into the heart of man by degrees, when he beginnes to waxe cold in Gods seruice, to make little conscience of those duties that immediately concerne his worship, and consequently

consequently inures himselfe, to the taking of the name of God in vaine, by often and causeleſſe ſwearing, forſwearing, curſing, &c. By theſe and ſuch like meanes, is this foule and horrible tentation conueied into the minde of man.

Now the danger of it, whether it ariſeth from theſe, or any other cauſes, is exceeding grieuous, ſpecially to thoſe, that haue begun to chuſe the way of truth, and to apply their hearts to ſerue God, and to feare his name. For it bringeth forth ſtrange and fearefull effects; as namely, deſperation, and manifold horrors and troubles of minde. Yea, diuers perſons haue hereupon bin aſtoniſhed in ſuch ſort, that they haue bin moued to make diſpatch of themſelues; beeing in their owne iudgement no better, then the fire-brands of hell.

Sect. 2.

Now for the Curing of this wonderfull trouble and diſtra- The Remedy.
ction of Conſcience, two things are to bee done: to wit, Inquirie muſt bee made into the next cauſes, whence this Tentation ſhould ariſe: and after that, the Remedy is to be applyed.

For the firſt: Inquiry is to be made, whether the preſent diſtreſſe had his beginning from the thoughts of a mans owne minde, or from the ſuggeſtion of the Diuell. For this, in all likelihood, is the next way to miniſter cõfort, to the afflicted party.

It may be ſaid, How ſhall a man diſcerne the thoughts that are from the Diuell, from his owne thoughts? *Anſ.* Hee ſhall know them by ſundry notes.

Firſt, by the entrance of them into the minde. For thoſe that come from the diuell, come ſpeedily, as lightning into a houſe: and they are after a ſort, forced into the minde by violence, ſo as the party cannot auoide them; and they come into the mind againe and againe, yea a thouſand times in a day, ſo as by their often comming, they weaken the memory, dull the ſenſes, weary and confound the braine. Theſe are thoughts that come from the Diuell, and by him are conueied from without, into the minde of man. And if ſuch cogitations, were from a mans owne ſelfe, they would not come with ſo great vehemency and celerity, but with leiſure: and they would riſe with more moderation, and leſſe violence. Yea further, the frequent vſe of them would not produce ſo many, and ſo fearefull effects as it doth.

Secondly,

Secondly, ſuch thoughts may bee diſcerned, to come from the Diuell, by this ſigne; becauſe they are directly againſt the very light of nature, the ſparkes whereof are not quite extinct in vs by ſinne. For euery man thinkes reuerently of God by nature. But theſe contagious are moſt wicked and diueliſh, faſtening vpon God, things that are moſt vile and monſtrous: whereas commonly, the thoughts that ariſe from our ſelues, are not againſt the light of nature, though they be moſt corrupt.

The third ſigne is, that at the firſt conceiuing of them, the party is ſmitten with an extraordinary feare, his fleſh is troubled; and oftentimes, ſicknes and faintings doe follow. But the thoughts that men conceiue of themſelues, cauſe neither feare, nor faintings, nor ſickneſſe.

Fourthly, blaſphemous thoughts cannot come ordinarily from the heart of any, ſaue of thoſe alone, that are of reprobate mindes. But the parties that are thus diſtreſſed, are honeſt, ciuell, and ſuch as profeſſe the Goſpel, at leaſt in ſhew; yea ſometimes they befall ſuch as are the true members of Chriſt. Therefore it is manifeſt, that they come from without, euen from the Diuell caſting them into the minde, and not from within a mans owne ſelfe.

In the next place, Inquirie muſt be made, whether the party doth approoue, loue, and like theſe and ſuch like thoughts, or no? To this hee will anſwer, if he be asked, that he abhors them as the Diuell and Hell it ſelfe. Thus euen naturall men will anſwer, and that truely.

After inquiry thus made, the Remedie is to bee applyed. And the firſt and principall remedy, pertaines to doctrine, and inſtruction: in which the party is to bee enformed of his or her eſtate; namely, that the foreſaid blaſphemies, are not *his ſinnes*, but *his croſſes*: For they are the Diuels ſinnes, and he ſhall anſwer for them: and they are not ours, till we entertaine, receiue, approoue, and giue conſent vnto them.

For proofe hereof, let this bee conſidered; That vncleane thoughts which haue their reſidence in the minde of man, are of two ſorts: Inward, and outward. Inward are ſuch, as haue their originall from the fleſh, and ariſe of the corruption of mans nature, though ſtirred vp by the Diuell. And theſe, at the very firſt conceiuing, are our ſinnes, though they haue no long abode in our mindes: and they are directly forbidden,

in

in the tenth Commandement. Outward thoughts are those, which haue relation to an outward cause or beginning: of which sort are those euill thoughts, that bee conueied into the minde by the Diuell: and if wee take no pleasure in them, nor yeeld consent vnto them, they are not to bee accounted our sinnes, but the Diuels, by whom they are suggested. The truth hereof appeareth in Christs example; into whose minde the diuell cast this blasphemous tentation, thereby moouing him to infidelitie, couetousnes, and idolatry: which neuertheless were not his sinnes, because his holy heart gaue not the least approbation to them, but abhorred and repelled them, and therefore was free from any taint of sinne, in or by them.

This distinction of thoughts must bee remembred. For hence it followeth, that blasphemous thoughts, not consented to by vs, are not our sinnes, but the Diuels. Euen as in like case, when one wickedly disposed, solliciteth another to treason, or murder: if the said party listen not, nor yeeld thereto, he cannot bee holden guiltie of those crimes. Therefore, men must not feare those kinde of thoughts ouermuch: at least, if they please not themselues ouermuch in them: because, though they be indeede their crosses, yet are they not their personall sinnes, for which they shall incurre the wrath and displeasure of God. Again, they must let them goe as they come: they are not to striue against them: for the more they labour to resist them, the more shall they be intangled with them.

The second thing to bee vsed in way of remedy, for the staying of the minde in this tentation, is, that though it should bee graunted, that the foresaid euill and blasphemous thoughts are our sinnes: yet we are to remember, that they may through the mercie and goodnesse of God, be pardoned, if they bee heartily and vnfainedly repented of: yea further, that neither they, nor any other sinnes (except that against the Holy Ghost) doe condemne him, that prayeth against them, and is heartily sorry for them.

It was *Pauls* complaint, *Rom.* 7.19. *That he did not the good which hee would doe,* speaking of the inward endeauour of the heart: and againe, that *he did the euill which he would not*, meaning in respect of the corruption of his nature. Now vpon this, that hee endeauoured to doe that, which was agreeable to the will of God, that hee loathed and detested the contrarie,

and ſtroue againſt his corruptions, how did hee comfort himſelfe? Marke the words following, verſe 20. *If I doe that I would not:* that is to ſay, if againſt my generall purpoſe, I ſinne againſt God; if I be ſorry for it, If I be diſpleaſed with my ſelfe, becauſe I cannot obey God, in that perfection I deſire, *It is no more I that doe it, but ſinne that dwelleth in me.* From this example of *Paul* I gather, that if any man haue in his minde euill thoughts, and doth (as *Paul* did) grieue, becauſe hee thereby offendeth God; if hee doe abhorre them, and pray againſt them; he ſhall not be condemned for them: they ſhall neuer bee laide to his charge. The party then that is troubled with theſe thoughts, may vpon theſe grounds, ſtay his minde, and comfort himſelfe. For if he ſhall not be condemned for them, then let him not feare them aboue meaſure.

The third point to bee remembred is, that the partie muſt not bee alone. For this Tentation beginneth and is confirmed and increaſed by ſolitarineſſe: and the parties thus diſtreſſed, loue to bee apart by themſelues, from the ſocietie of others. And for that cauſe, in caſe they bee lyable to this diſtreſſe, they muſt vſe to conuerſe with ſuch company, as may affoard them matter of ſpeech and conference meete for them, and may exerciſe their mindes with heauenly meditations in the word and ſinging of *Pſalmes*, and ſuch like fit and conuenient recreations. Our firſt parent *Eue* was tempted by Satan, when ſhe was apart from *Adam:* and our Sauiour Chriſt, when he was alone out of company and ſocietie, then did the Diuell moſt maliciouſly aſſault him, with ſtrong & powerfull tentations in the wildernes.

The fourth point, to bee remembred of the partie troubled is, that hee muſt as heartily and earneſtly repent him of thoſe his euill thoughts, as of euill words and deedes. For the truth is, becauſe men are looſe minded, and haue no more care of their thoughts, then commonly they haue: therefore the Lord iuſtly ſuffers the Diuell to plague and torment them, by conueying into their hearts, moſt vile and damnable cogitations. Furthermore, the ſaid party muſt labour to bee renued in the ſpirit of his minde, that is, to haue his minde enlightened by the ſpirit, whereby he may know and vnderſtand the will of God in his word. After repentance for euill thoughts, there muſt follow watchfulneſſe, and a carefull circumſpection ouer all his wayes: but principally hee muſt haue an eye vnto his

Eph. 4. 23. 24.

his heart, the fountaine of all. *Keepe thine heart with all diligence,* Prou. 4. 13.
saith *Salomon*, that is, aboue all things see that thou countergard thy thoughts, desires, motions, and affections.

That the heart of a man may be guarded, two rules are to be obserued. First, that *the Word of God dwell plentifully in it*, by daily Colos. 3. 18.
meditation of the commandements, promises, and threatnings reuealed in the same. It is noted by *Dauid*, as a propertie of a blessed man, that he exerciseth himselfe in meditation of the *Law of God, day & night*, Psal. 1. By this means the heart will be cleansed, and purged from vncleane and polluted motions, and so guided and directed, that it swarue not from God. This rule is of speciall vse. For therefore doe men hatch, and breede euill thoughts in their hearts, because they are not taken vp with holy meditations: and hence it is, that the heart of man, is made euen a prey vnto the diuell, because Gods word is not lodged therein. Excellent was the practise of *Dauid* in this case, who *kept the Word of God in his heart, that he might not sin against him.* Psal. 119. 11.

The second Rule of the keeping of the heart, is *to establish our thoughts by counsell.* It is the wise mans aduice in so many words, *Prou.* 20. 18. wherein he would teach vs, that it is the property of a worldly wise man, in matters of waight, not to trust to his owne wit, but to follow the direction and counsell of wise and skilfull men. And if this bee a sound course in matters of the world, much more ought it to be taken, in the maine matters of religion, and conscience, concerning the heart and soule of man. And therefore by the law of proportion, it giues vs direction, not once to thinke or conceiue, so much as a thought, but vpon aduice and direction taken at God & his word. *Thy testimonies* (saith *Dauid*) *are my delight, and my counsellers.* And what benefit Psal. 119. 24.
had he by taking such a course? Surely, by the word of God, which was his continuall meditation, he gat vnderstanding, hee became wiser then the ancient, it made him to hate all the waies of falshood: it kept him from declining from God, either to the right hand, or to the left. The same rule must be practised of vs, in the vse of our senses, our speeches, and actions, and then shall the heart be kept cleane, and free from these temptations.

And seeing this temptation is so dangerous and fearefull, as hath bin said, and doth often befall vs, our duty is to make conscience of practising the foresaide rules continually. And thus much concerning the third kind of distresse of Conscience.

CHAP. XI.

Of the fourth Speciall Distresse, arising from a mans owne sinnes.

THE Fourth *Distresse of minde* is that, which ariseth *from a mans own sins*, or rather, *from some one speciall sinne committed*. And this kinde of Tentation is twofolde: For either it is more violent, and lesse common; or lesse violent, and more common.

Sect. 3.

The violent Distresse.

The violent distresse of minde, shewes it selfe by feares and terrours of the conscience, by doubting of the mercy of God, by lamentable and fearefull complaints made to others.

The Cure.

Now Question is mooued, How this violent distresse of minde, arising from our owne sinnes, is to be cured? *Answ.* That it may be cured by the blessing of God, three things must bee done.

First, that particular sinne must be knowne which is the cause of this violent distresse. And here we are to know, by the way, that it is an vsuall thing, with the parties thus distressed, to dissemble and cloake their sins: and therfore they will alledge, that their trouble ariseth from some euill thoughts, from wicked affections, and from the corruption of nature: whereas commonly men are not distressed, in violent manner, for euill thoughts, affections, &c. but the violent distresse commeth from some actuall and odious sin or sinnes done, which wound the conscience, and are the causes of great distraction of mind, and they are many: which hauing beene vpon occasion before rehearsed, I will not now repeate them. Onely this must be remembred, that the greater sinnes against the third, sixt, and seauenth commandements, are the maine and proper causes of violent distresses: and the more secret the sinne is in regard of the practise thereof, the greater horror of Conscience it bringeth, and open offences doe not giue so deepe a wound vnto it, as secret and hidden sinnes.

Quo occultius peccatum, eò maius iudicium.

Secondly,

Secondly, the particular sinne being knowne, Inquiry must be made, as much as possibly may be, by signes, whether the party distressed repenteth, yea or no. For except hee hath repented, he cannot be fitted to receiue comfort: and vnlesse hee be first fitted to receiue comfort, he cannot be releeued in Conscience. Now if it be found, that the partie hath repented, then care must bee had in the next place, that his repentance may be renued, for the particular sinne committed.

Thirdly, hauing thus done, the comfort must bee ministred, for the moderating, or taking away of the distresse. And heere remember by the way, that the comforts ministred, vsually and ordinarily, must not goe alone, but bee mingled and tempered, with some terrours of the Law: that beeing thereby feared, with the consideration of sinne, and of the wrath of God due vnto the same, the comfort may appeare to be the sweeter. The ministring whereof, in case of this distresse, would not bee direct and present, but by certaine steppes and degrees: except onely in the point of death: for then a directer course must be vsed. These degrees are two.

First; the party is to be informed of a possibilitie of pardon, that is, that his sinnes are pardonable; and though in themselues they bee great and hainous, yet by the mercy of God in Christ, they may be remitted. Now put the case, that the afflicted apprehendeth onely the odiousnesse of his sinnes, and the wrath of God due to the same, and in this fitte puts off the pardon from himselfe, and cannot be perswaded that his sinne may be forgiuen, what then is to be done? *Ans.* Then for the effecting of this first degree, certaine Grounds are to be laid downe, whereupon assurance in that case may be built vp in his heart.

Grounds of possibilitie of pardon.

The first Ground of possibilitie of pardon is, *That the mercie of God is infinite, yea ouer all his workes, Psal.* 145.9. That the death of Christ is of infinite price, merit, and value before God. That God is much in sparing, *Isa.* 55.7. That with the Lord is mercie, and with him is plentious redemption, *Psal.* 130.7. That Christs satisfaction is not onely *a (b) price*, but *a (c) counterprice*, 1. *Tim.* 2.6. able to satisfie for the sins of al men, yea for them that haue sinned against the Holy Ghost. For that sin, is not therefore vnpardonable, because the offence is greater then the merit of Christ; but because the party offending; neither doth, nor can apply the merit of Christ vnto himselfe.

(b) *Lutron.* (c) *Antilutron.*

Augustin. An ancient Father vpon *Cains* words, *My punishment is greater then I can beare*, saith, *Thou liest* Cain, *for Gods mercie is greater then the sinnes of all men.* The mercie of God was very great to *Manasses*, to *Salomon*, to *Peter*, and to many others, though they were great offenders.

2 Chr. 33. 13.
2 Sam. 7. 14. 15

The second Ground. *Men of yeares, liuing in the Church of God, and knowing the doctrine of saluation, shall not be condemned simply for their sinnes, but for lying in their sins.* Vpon this ground, I say, that men distressed must bee grieued, not so much for committing of sinne, as for lying and continuing in sinnes committed.

A third Ground. *It pleaseth God many times to leaue men to themselues, and to suffer them to commit some sinne that woundeth conscience.* It is true and cannot be denied. But we must withall remember, that *sins committed, doe not vtterly take away grace, but rather make it the more to shine and shew it selfe.* For God in mercie turneth all things, euen sinne it selfe, to the good of them that be his: and therefore sinne committed, cannot either wast, or extinguish grace receiued, but by diuine dispensation, serueth to amplifie and inlarge the same; so as where sinne aboundeth, there grace aboundeth much more, *Rom.* 5. 20. And the Lord said to *Paul*, beeing in great extremitie, 2. *Cor.* 12. 9. *My grace is sufficient for thee: for my power is made perfect through weakenesse.* Hence it appeareth, that the grace of God is not vtterly lost, but appeareth liuely in the time of distresse.

The fourth Ground is this: *The promises of God touching remission of sinnes, and life eternall, in respect of beleeuers are generall; and in regard of all and euery man, indefinite:* that is, they doe not define, or exclude any person, or any sinner, or any time; onely they admit one exception, of finall inpenitencie. Here a question may be mooued. How long hee that ministreth comfort, must stand vpon the possibilitie of pardon? I answer, vntill he hath brought the party distressed, to some measure of true repentance: and this beeing done, then he is to proceede to the second degree of comfort.

The Second degree of comfort is, to teach, that the sinne, or sinnes of the party distressed, are indeede pardoned. But it may be asked, vpon what signes may this comfort be applyed? I answer, vpon these two. First, if the party distressed confesse, that hee or shee is heartily grieued, that by their sinne or sinnes, they haue

haue offended so louing and so mercifull a God. Secondly, if they professe, that they desire with all their heart, to be reconciled vnto God in Christ: and at least doe desire to repent for their sinnes; and withall doe carry in heart, a purpose to sinne no more, but in all things (as much as in them lieth) to performe new obedience vnto God, *Luk.*15.11. &c. Now for the better enforcing of this comfort, some texts of Scripture, fitting this purpose must be rehearsed: as for example, *Math.*9. 12.13. *I came not to call the righteous*, that is to say, those that iudge themselues righteous, *but sinners* (that is, those which are grieued, because in their owne conscience, they are vile and hainous offenders) *to repentance*. Againe, *Math.*11.28. *Come vnto me all ye that are weary and heauy laden, and I will refresh you.* And Christ saith, it was the end of his comming, to preach deliuerance to the captiues, and to set at liberty them that are bruised. *Luk.*4.18.

To conclude this point, there remaines yet a further question to be resolued, and that is this. A man after repentance, for some grieuous sinne, falls into it againe, and is distressed more then before: it is a case somewhat grieuous. For wee know, that if a man be recouered of an ague, and through distemper in diet, or otherwise, makes a relapse into it again, his case is often desperate, and he hardly scapeth with his life. In the same manner it is a dangerous case, if after repentance, men make a relapse into the same sinne againe. It may then be asked, how such persons may be recouered after a relapse. The Case of Recidiuation.

I answer, though we find not any one particular example in Scripture, of any one person, that was restored againe after a relapse: yet neuertheless there is some comfort for such persons. Vpon what grounds may some say? *Ans.* Men that haue not so much as a drop of mercy, in comparison of God, must forgiue their brethren often and many times, yea as our Sauiour Christ saith to *Peter*, till 70. times, 7. times, if they returne & say it repents them. Now God is infinite in all his attributes. He is much in sparing: with him is plentious redemption: and therefore he will questionlesse, vpon true repentance, often forgiue and forget, euen the same sinne iterated againe and againe.

Now these persons are to be releeued in this sort: First, they must haue their Consciences settled in this point, that their

relapse is pardonable, though very dangerous. For proofe hereof read, *Esay.* 2. 18. Where mention is made of diuers Apostataes, that were by God called to repentance, with promise of pardon, if they turned vnto him. And in *Luke* 15. the prodigall child (by whom I vnderstand one, that after grace receiued, fell from his repentance and obedience to God) when he did but purpose in his heart to returne againe, was pardoned, and receiued into fauour. In the 2. *Cor.* 5. 20. *Paul* saith to the Corinths, that were fallen away, *We pray you in Christs stead that ye be reconciled vnto God.*

Secondly, beeing thus setled in conscience, they must againe repent them of their sinnes.

Thirdly and lastly, they are to be comforted, with the promise of remission of sinnes, after that some signes of renewed repentance for sinnes past, haue beene giuen.

Sect. 2.

The Moderate Distresse.

The Second kinde of this Tentation or trouble of minde, which is more common and lesse violent, befalls the children of God: and *it is a griefe of heart, more or lesse, whereby men are troubled, in respect of the want of grace in their hearts, and defects of obedience in their liues. Paul* the deere seruant of God, was possessed with this trouble of minde; as we may reade, *Rom.* 7. 23. And indeede there is no child of God, but more or lesse, one time or other, he feeles the stings of sinne, and the buffetings of Satan, which cause griefe in his heart. But this griefe is a notable grace of God: and therefore they which want it, must labour to haue it, and they which haue it, must not seeke to put it out, but to keepe it in measure and order.

And the Grounds of comfort, whereby the heart may bee staied in this sorrow, that it be not immoderate, may be these:

I. *Ground.* It is Gods will, that the worke of sanctification, or regeneration, should be imperfect in this life, and remaine vnfinished till death. This point needes no proofe: it is manifest both in the word of God, and in daily experience. The reasons for which God will haue it to be so, may be these.

First of all, God giues grace, according to the measure, and manner of our receiuing of it, which in this life is imperfect. Some gifts of God in Christ, bestowed on his seruants, as remission

remission of sinnes by his death, and iustification by his obedience, are not *put into vs*, but are onely *applyed* and made ours *by imputation*. Some other gifts there be, which are *infused* and put into vs, as namely sanctification, regeneration, the loue of God and man: and by one of these two meanes, to wit, either by imputation or infusion, are all the gifts of God in Christ made ours. Yet before we can haue them, we must receiue them: and the meanes whereby we receiue them is faith, which God hath ordained to be the hand of our soules, to receiue his benefits bestowed on vs. Which faith because it is weake and imperfect in this life, therefore the gifts which we receiue thereby, are also imperfect. For though Gods benefits bee like a bottomlesse sea; yet the faith, whereby we lay hold of them, is like vnto a vessell with a narrow necke, which though it be cast into the great Ocean, receiues but a little water at once, and that by degrees, droppe by droppe, according to the wideneſse of the mouth. And hence it is, that though the gifts of God without vs, which are ours by imputation, bee perfect; yet all such graces as are put into vs, are weake and imperfect.

Secondly, if any seruant of God, should be perfectly regenerate, and made absolutely holy in this life: then hee should fulfill the morall law, and so become a Sauiour to himselfe: and by the tenour of the law haue life; and so should not Christ be a Sauiour properly, but onely *an instrument*, to dispose vs to the keeping of the law, wherby we might saue our selues. But there is one onely all-sufficient Sauiour, Christ Iesus: and the beginning, the middle, and the accomplishment of our saluation, is to be ascribed to him alone.

Thirdly, it is the will of God, that his owne children, with whom he is well pleased in Christ, should bee brought to nothing in themselues that they might bee all in all out of themselues in Christ: being, as it were, emptied of selfe-loue, and of all confidence in their owne goodnesse. But if sanctification should be perfect at the first, then a man should not goe out of himselfe, but would rather stay as he is, and rest contented in his owne goodnes. For this cause *Paul*, after his exaltation, was buffeted by *Satans* temptations, that he might not bee exalted out of measure, 2. *Cor.* 12.7. but should content himselfe with this, that he was in the loue and fauour of God in Christ.

II. *Ground* is; To conſider, what makes a man profeſsing Chriſt, accepted of God, and how much he himſelfe muſt doe, for this end? The ſubſtance of all things to be done of vs for this ende, that wee may become the children of God, may bee reduced to three heads.

Firſt of all, wee muſt heartily bewaile our ſinnefull liues paſt, and ſeriouſly humble our ſelues in regard of our owne ſinnes, both of heart and life; and if by occaſion we fall into any ſinne, we muſt not lye therein, but by ſpeedy repentance, recouer our former eſtate.

Secondly, in regard of the ſinnefulneſſe of our hearts and liues, in times paſt, wee muſt reſt our ſelues on Gods mercy alone, flying to the throne of mercy for the pardon of them all.

Thirdly, we muſt indeauour in the courſe of our liues afterward, to performe obedience to God in all his commandements; that thereby we may ſhew our ſelues thankfull to him for his mercy, and profit in our obedience.

For proofe hereof: Firſt, conſider the examples of this practiſe in Gods children. All that *Dauid*, that worthy ſeruant of God could doe, after his ſinnes committed, to bring himſelfe againe into the fauour of God, whom hee had offended, conſiſted of theſe very heads, which haue beene named; Repentance, Confidence, and Affiance in Gods mercy, and Performance of new obedience. And this his practiſe was verified, amongſt many other places, ſpecially in the 119. Pſalme, and in all the Pſalmes commonly called penitentiall. Againe, the Prophet *Daniel* was accepted of God onely for the doing of theſe things, *Dan.* 9. And in like manner was *Paul*, and the reſt of the Apoſtles. *Rom.* 7. 1. *Tim.* 1. 12. Againe, for further proofe, let it be conſidered; what is it that makes a man to become a Chriſtian, and ſeruant of God: not this, that he is pure from all ſinnes, and neuer ſlides or ſwarues from obedience vnto God; but becauſe when hee ſinneth and falleth, hee is grieued with himſelfe and laboureth euery day to mortifie his corruptions, which are the matter of ſinne, in his heart, and life; and ſuffereth not ſinne to reigne in his mortall body, but crucifieth the fleſh, with the affections and luſts thereof.

Yet here remaines a great difficultie. Many a good ſeruant of God, may, and doth truely ſay of himſelfe; I bewaile my ſins, and doe in ſome ſort reſt on Gods mercy, and withall I endeauour

uour to performe new obedience: but alas! here is my griefe, I cannot doe theſe things as I would. In matter of ſorrow and griefe, I am troubled with hardneſſe of heart; in occaſions of boldneſſe and confidence, with doubtings: in endeauour to obey, with many ſlippes, and ſundry falls. For the ſtaying and moderating of this griefe, theſe rules may further bee remembred:

The firſt Rule. If there be in the minde, a purpoſe not to ſin; in the will, a deſire to pleaſe God; and in the whole man, an endeauour to performe the purpoſe of the minde, and the deſire of the will: marke what followes vpon this: God in mercie accepteth the purpoſe and will to obey, for obedience it ſelfe. Yea though a man faile in the very act, and doe not ſo well as hee ſhould, the Lord accepteth the affection and indeauour for the thing done. Excellent is the ſaying of an ancient Father, *God accepteth that which is his, and forgiues that which is thine:* his is the grace whereby wee are inabled to endeauour to obey in the want of obedience, and that he accepteth; ours is the ſinne and weakeneſſe in performance of the dutie which he requireth, and that hee doth in mercy forgiue. Heerein appeareth the great goodneſſe of God vnto vs, and wee can neuer bee ſufficiently thankfull for the ſame. But yet that wee may not here delude our hearts with conceits, and bleſſe our ſelues in vaine: wee muſt know, that God doth not alwaies accept the will for the deede, vnleſſe there be *a conſtant purpoſe* in heart, *a true deſire* in will, and ſome *reſolued indeauour* ſutable in the life, *Malach.* 3. 17. *God ſpares them that feare him, as a father ſpares his own child.* How is that? though the ſicke or weake childe beeing commanded ſome buſines, goeth about it very vnhandſomly, and ſo the deed be done to little or no purpoſe: yet the father accepts it as well done, if hee ſee the childe yeeld vnto his commandement, and doe his indeauour, to the vttermoſt of his power. Euen ſo will God deale with thoſe that bee his children, though ſicke and weake in obedience. Acsipit ſuum, & remittit tum.

But how will ſome ſay, can God accept a worke of ours that is imperfect? *Anſw.* So farre forth as the obedience is done in truth, ſo farre foorth God acceptsit, becauſe it is his owne worke in vs: and as it is ours, he pardons it vnto vs, becauſe we are in Chriſt.

A ſecond Rule is laid downe, *Rom.* 7. 19. where *Paul* ſaith to this

this purpose, *the good which I would doe, I doe not, and the euill which I would not, that do I.* In these words, is set downe the state of all regenerate men in this life: and the meaning is this; The good things which God hath commanded, I doe them, but not as I would; and the euill forbidden I auoid, but not as I would. This we shall see to be true by comparing the voices of three kindes of men together. The carnall man saith, *I doe not that which is good, neither will I doe it; and that which is euill I doe, and I would doe it.* Contrariwise, the man glorified, he saith, *That which is good I doe, and will doe it; and that which is euill I doe not, neither will I doe it.* The regenerate man, in a middle betweene them both, he saith; *The good things commanded I doe, but not as I would; the euill things forbidden I auoid, but not as I would.*

And this is the estate of the child of God in this life; who in this regard, is like vnto a diseased man, who loues his health, and therefore obserues both dyet and physicke: and yet he often falls into his fitte againe (though he be neuer so carefull to obserue the rules of the Physitian) by reason of the distemperature of his bodie: and hereupon is faine to goe to the Physitian the second time for new counsell. In like manner, Gods children haue indeede in their hearts, a care to please and obey God; but by reason of sinne that dwelleth in them, they faile often, and so are faine to humble themselues againe before him, by new repentance. Againe, the seruants of God are like to a man, by some sudden accident cast into the sea, who in striuing to saue himselfe from drowning, puts to all his strength, to swimme to the shoare, and beeing come almost vnto it, there meetes him a waue or billow, which driues him cleane backe againe, it may be a mile or further, and then the former hope and ioy conceiued of escape, is sore abated: yet he returnes againe, and still labours to come to the land, and neuer rests till hee attaine vnto it.

III. *Ground.* Hee that is indeede regenerate, hath this priuiledge, that the corruption of nature, is no part of him, neither doth it belong to his person, in respect of diuine imputation. *Paul* saith of himselfe, *Rom.* 7. 17. *It is no more I, but sinne that dwelleth in me.* In which words, he distinguisheth betweene his owne person, and sinne that is in him. For in man regenerate, there be three things, the bodie, the soule, and the gift of Gods image restored againe. Now touching the corruption of nature

ture, that is in his perſon, and ſo may be ſaid to bee his, but it belongs not to the man regenerate, it is not his, becauſe it is not imputed to him, and ſo indeede is, as though it were not in him. The Apoſtle, 1. *Theſ.* 5. 23. praies for the Theſſalonians, that God would ſanctifie them *throughout*, and preſerue their *whole* ſpirit, ſoule, and body. Of which place (amongſt many) this expoſition may be giuen. The Apoſtle ſpeaking of men regenerate, and ſanctified, makes three parts in them: body, ſoule, and ſpirit: and by *ſpirit*, we are to vnderſtand, not the conſcience, but the gift of regeneration, and ſanctification, which is the whole man, body and ſoule, oppoſed to the fleſh, which in a naturall man, is called the old man, *Rom.* 7. And the prayer which *Paul* makes in the behalfe of the Theſſalonians, teacheth vs in effect thus much; that though corruption remaine in the regenerate, after regeneration, yet in reſpect of diuine acceptation, he is accounted as righteous, and ſo continueth, his ſinne (by the mercy of God in Chriſt) not being imputed to him to condemnation. And ſo much for that point.

Now theſe Grounds of comfort, and others of the like nature, may ſerue to ſuſtaine and vphold the hearts of the children of God, when they ſhall be preſſed and troubled, in conſideration of their eſtate in this life, which cannot till death be fully freed from much weakeneſſe and manifolde imperfections.

CHAP. XII.

Of the fift Speciall Diſtreſſe, ariſing from a mans owne body.

THE fift and laſt kinde of Temptation or trouble of minde, ariſeth *from a mans owne body.*

Before I enter to ſpeak therof, one Queſtion in the meane time, muſt be anſwered, namely, How the body being an earthly ſubſtãce, ſhould trouble or annoy the mind conſidering that the mind is not bodily, but ſpirituall: for nothing can worke aboue it own power, and it is againſt reaſon, that that which is bodily, ſhould

ſhould either alter or trouble a ſpirit. For anſwer hereunto, theſe things muſt be conſidered.

Sect. 1.

How the body troubles the minde.

Firſt of all, the actions of man, though they be ſundry, yet they all proceede from one onely fountaine, and common cauſe, the ſoule: and are done by the power thereof. The body of it ſelfe, is not an agent in any worke, but as it were a dead inſtrument, in and by which the ſoule produceth all actions and workes.

Secondly, though all the actions of man come from the ſoule, yet the moſt of them are ſuch, as be performed by the body, and the parts thereof, and by the ſpirits that are ſeated in the body, as by inſtruments. Indeed ſome actions of the ſoule and minde, are done without the helpe of the body: but I ſay, that the moſt part of them, are wrought by the body, and ſpirits therein contained. And yet notwithſtanding, the ſpirits in themſelues, are no agents at all: but the onely agent in any worke, is the ſoule it ſelfe. For example: the vſing of the outward ſenſes, as of ſight, hearing, taſting, touching, ſmelling, as alſo of the inward, as imagination, memorie, &c. all this is done by the brain, and the parts of the braine, as proper inſtruments. All affections both good and bad, come from the ſoule: but yet they are done and acted in, and by means of the heart and vitall ſpirits. So alſo the powers of life & nouriſhment proceede from the ſoule, and yet they are done and wrought by the liuer, and other inward parts, as inſtruments whereby the ſoule nouriſheth the body. In a word, there is no naturall action in man, but for the effecting thereof, the parts of the body are vſed as it were the hands and inſtruments of the ſoule, and all this comes by reaſon of the vnion of the body with the ſoule, whereby they make one perſon.

Hence it followeth, that when the body is troubled, the ſoule is alſo troubled. Now the body affecteth and hurteth the ſoule and minde, not by taking away, or diminiſhing any part thereof: for the ſoule is indiuiſible. Nor by depriuing it of any power or faculty giuen it of God: for as the ſoule it ſelfe, and the parts thereof, ſo alſo all the faculties of the ſame, remaine whole and entire, without abating or diminiſhing. But by

by corrupting the action of the minde, or more properly, by corrupting the next instrument whereby the minde worketh, and consequently the action it selfe.

This may bee conceiued by a comparison. A skilfull Artificer in any science, hauing an vnfit toole to worke withall, though his skill bee good, and his ability sufficient: yet his instrument wherewith he worketh being bad, the worke which hee doth must needes bee an imperfect worke. Howbeit the toole takes not away the skill of his workemanship, nor his power of working, onely it hinders him from shewing his skil, and doing that well, which otherwise hee should and could doe well. In like manner, the body being corrupted, hinders the worke of the soule: not by taking away the worke of the soule, or the ability of working: but by making it to bring foorth corrupt worke, because the instrument which it vseth is corrupt and faulty. And thus wee must conceiue of all the annoyances of the soule by the body.

The Temptation followeth. The body causeth the trouble of minde two wayes; either by Melancholy, or by some strange alterations in the parts of the body, which oftentimes befall men: in what sort we shall see afterwards. For troubles of minde thus caused, are more common, and as noysome as the most of the former.

Sect. 2.

Touching that which comes by Melancholy, sundry things are to bee considered for our instruction, and for the Remedie of that euill. Melancholy.

1. And first of all, if it be asked what Melancholy is? I answer, it is a kinde of earthie and blacke blood, specially in the splene, corrupted and distempered: which when the splene is stopt, conueieth it selfe to the heart, and the braine: and there partly by his corrupt substance, and contagious qualitie, and partly by corrupt spirits, annoyeth both heart and braine, beeing the seates and instruments of reason, and affections.

2. The second is, what are the effects and operations of Melancholy? *Answ.* They are strange, and often fearefull. There is no humour, yea nothing in mans body, that hath so strange effects, as this humour hath, beeing once distempered. An ancient

Esca Diaboli. Balneum Diaboli.

cient Diuine calleth it the *Diuels bait*, because the Diuell being well acquainted with the complexion and temperature of man, by Gods iust permission, conueieth himselfe into his humour, and worketh strange conceits. It is recorded in Scripture, that when the Lord tooke his good Spirit from *Saul*, whereby hee did carry himselfe well in the gouernment of his people: and an euill Spirit came vpon him, he was in so fearefull a case that he would haue slaine him that was next vnto him: how so? surely, because God in iustice withdrew his spirit from him, and suffered *Satan* to enter into the humour of choler, or melancholie, or both, and by this meanes caused him to offer violence to *Dauid*.

Now the effects thereof in particular, are of two sorts. The first, is in the braine and head. For this humour beeing corrupted, it sends vp noysome fumes as cloudes or mists which doe corrupt the imagination, and maketh the instrument of reason vnfit for vnderstanding and sense. Hence followeth the first effect, strange imaginations, conceits and opinions framed in the minde: which are the first worke of this humour, not properly: but because it corrupteth the instrument, and the instrument beeing corrupted, the faculty cannot bring foorth good but corrupt actions.

Examples hereof are well knowne, I will onely touch one or two. One is called Beastiall or beast-like *Melancholie*, a disease in the braine whereby a man thinketh himselfe to bee a beast of this or that kind, and carries himselfe accordingly. And herewith haue all those beene troubled, which haue thought themselues to bee *wolues, and haue practised woluish behauiour. Againe, it is said of *Nebuchadnezzar*, *Dan.* 4. 30. that hee was driuen from men, and did eate grasse as the oxen, that is, behaued himselfe, and fed as a beast. Now some are of opinion that his humane shape was taken from him, and that hee was transformed into a beast: at least that hee had the soule of a beast instead of an humane soule for a time: But they are deceiued. For there is no such transportation of soules into bodies, either of men or beasts. Others thinke, that *Nebuchadnezzar* was smitten in the braine with this disease of beast-like Melancholy, whereby hee was so bereft of his right minde, that he carried himselfe as a beast. And this interpretation is not against the text: for in the 31. verse of that chapter it is said, that *his*

* *Lucanthropos*

mind

minde came to him againe: and therefore in the diſeaſe, his vnderſtanding, and the right vſe of his reaſon was loſt. And the like is true in hiſtorie, by diuers examples, though it were not true in *Nebuchadnezzar.*

Againe, take another example, that is common and ordinary. Let a Melancholike perſon, vpon the ſudden, heare or ſee ſome fearefull thing, the ſtrength of his imagination is ſuch, that hee will preſently faſten the thing vpon himſelfe. As if hee ſee or heare that a man hath hanged himſelfe, or is poſſeſſed with a Diuell, it preſently comes to his minde, that he muſt doe ſo vnto himſelfe, or that hee is, or at leaſt ſhall be poſſeſſed. In like manner vpon relation of fearefull things, preſently his phantaſie workes, and hee imagineth, that the thing is alreadie, or ſhall befall him. And this imagination, when it enters once and takes place, it brings forth horrible and fearefull effects.

The ſecond effect or worke of Melancholy, is vpon the heart. For there is a concord and conſent betweene the heart and the braine, the thoughts and the affections: the heart affecting nothing but that which the minde conceiueth. Now when the minde hath conceiued, imagined, and framed within it ſelfe fearefull thoughts; then comes affection and is anſwerable to imagination. And hence proceede exceeding horrours, feares, and deſpaires, euen of ſaluation it ſelfe, and yet the conſcience for all this vntouched, and not troubled or diſquieted.

3. Thirdly, it may be demanded, whether there be any difference betweene the trouble of Conſcience and Melancholy? for many hold, that they are all one. *Anſ.* They are not all one, but differ much. Affliction of Conſcience is one thing, trouble by Melancholy is another: and they are plainly diſtinguiſhed thus.

Firſt, when the Conſcience is troubled, the affliction it ſelfe is in the Conſcience, and ſo in the whole man. But in Melancholy, the imagination is diſturbed, and not the Conſcience. Secondly, the Conſcience afflicted, hath a true and certen cauſe, whereby it is troubled, namely, the ſight of ſinne, and the ſenſe of Gods wrath; but in Melancholy, the imagination conceiueth a thing to bee ſo, which is not ſo: for it makes a man to feare and deſpaire, vpon ſuppoſed and fained cauſes. Thirdly, the man afflicted in Conſcience, hath courage in many other matters: but the Melancholike man feares euery man, euery creature, yea himſelfe, and hath no courage at all, but

feares, when there is no cause of feare. Fourthly, imaginations in the braine caused by Melancholy, may bee cured, taken away, and cut off by meanes of Physicke: but the distresse of Conscience, cannot be cured by any thing in the world but one, and that is the blood of Christ, and the assurance of Gods fauour.

4. Fourthly, the way to cure Melancholy is this. *First*, the person troubled must bee brought to this; that he will content himselfe to bee aduised and ruled by the iudgement of others, and cease to rest vpon himselfe touching his owne estate: and by this shall he reape much quiet and contentation.

Secondly, search and triall must bee made, whether he hath in him any beginnings of grace, as of faith and repentance, or no. If he be a carnall man, and wanteth knowledge of his estate, then meanes must bee vsed, to bring him to some light and sorrow for his sinnes, that his melancholy sorrow may bee turned into a godly sorrow. If hee want faith and true repentance, some good beginnings thereof must bee wrought in his heart.

Thirdly, when he is brought to faith in Gods mercie, and an honest purpose not to sinne any more; then, certaine mercifull promises of God, are to be laid before him: and he must be exhorted, to rest vpon these promises, and at no time to admit any imagination or thought, that may crosse the said promises. Now the promises are these, and such like: *Psal.* 34. 9. *No good thing shall be wanting to them that feare God.* Psal. 91. 10. *No euill shall come neare the godly man.* 2. Chr. 15. *The Lord is with you while you are with him, and if you seeke him, he will be found of you,* Iam. 4. 8. *Draw neere to God, and he will draw neere to you.* And the best meanes to cause any man thus diseased, to be at peace with himselfe, is to holde, beleeue, and know the truth of these promises, and not to suffer any by-thought to enter into his heart, that may crosse them.

Moreouer, though the former promises may stay the minde, yet will they not take away the humour, except further helpe bee vsed. Therefore the fourth and last helpe, is the arte of Physicke, which serues to correct and abate the humour, because it is a meanes by the blessing of God, to restore the health, and to cure the distemper of the body. And thus much touching the trouble of minde, caused by Melancholy.

Sect.

Sect. 3.

The Second meanes whereby the body annoies the minde is, when it occasions trouble to the minde, by strange alterations incident to the body. When a man beginnes to enter into a Phrensie, if the braine admit neuer so little alteration, presently the minde is troubled, the reason corrupted, the heart terrified, the man distracted in the whole body. Thus from the trembling of the heart come many fearefull imaginations and conceits, whereof a man knowes not the cause. The same is procured by the swelling of the splene, by the rising of the entralls, by strange crampes, convulsions, and such like. Strange alterations besides Melancholy.

The remedie hereof is this. *First*, it is still to be considered, whether the party thus troubled, hath the beginnings of true faith and repentance, or no. If he hath, it is so much the better. If he hath not (as vsually such persons are meere naturall men) then the first duty is, to vse all meanes, to stirre vp in him some godly sorrow for his sinnes, to bring him to the exercise of inuocation, and to some confidence in Gods mercy for pardon.

Secondly, this being done, meanes must be vsed to take away the opinion conceiued: which shall be done by giuing him information of the state of his body, and what is the true and proper cause of the alteration thereof. This being knowne, the griefe or feare conceiued, will easily be staied. For take away the false opinion, and informe the iudgement, and the whole man will be the better.

Thirdly, the opinion beeing altered and reformed, it may be the alteration in the body will remaine: the party therefore in that case must be taught, that it is a correction of God, and that God doth not barely suffer the correction to bee inflicted, but is the very author of it: and therefore the party is to bee well pleased, and to rest himselfe in that will of God. For euery present estate, whether it be good or badde, is the best state for vs, because it comes by Gods will and appointment.

And thus much touching the distinct kinds of distresses of mind: whereunto I adde this one thing further, that if we make examination of the state of such persons as are troubled with any of these fiue temptations, wee shall not vsually finde them

single, but mixed together, especially Melancholy, with terror of Conscience or some other temptations.

For the distraction of the minde will often breed a distemper in the body, and the distemper of the body likewise will sometimes cause distraction of mind. Againe, Melancholy will often bee an occasion (though no direct cause) of terror of Conscience; and in the same manner the conscience touched and terrified with sense of the haynousnesse of sinne, and the Heauinesse of Gods wrath, will bring distemper of body by sympathy, and cause Melancholy.

In this Case, if Question be made, what is to bee done, I answer, that for mixt distresses, we must haue recourse to mixt Remedies; vsing in the first place the best meanes for the rectifying of the minde, the principall grounds whereof haue beene before deliuered; and then taking the seasonable aduise of the Physitian, whose calling and seruice God hath sanctified for the cure and releefe of the body in case of extremity.

And so much of the first Sort of Questions, concerning Man simply considered in himselfe.

The ende of the first Booke.

THE SECOND BOOKE of the Cases of Conscience, concerning *Man as he stands in relation* to God.

CHAP. I.

Of the order of the Questions.

HItherto I haue spoken touching the first sort of Questions of the Conscience, which concerne Man simply considered in himselfe as he is a man.

In the next place come to be handled and resolued the Questions concerning Man, as hee stands in relation. Now man standing in a two-fold relation; either to God, or to man: according to this relation, the Questions come to bee considered in their seuerall places. And first we are to treat of the Questions of Conscience touching man standing in relation to God; to wit, as hee is a Christian. All which for order sake may be reduced to foure heads.

I. Concerning the Godhead.

II. Concerning the Scriptures.

III. Concerning religion, or the worship that is due vnto God.

IV. Concerning the time of the worship of God, namely the Sabboth.

CHAP. II.

Of the Godhead.

Touching the Godhead, there are two maine Questions.

I. Question.

Whether there be a God?

BEfore wee come to answer the Question, this one caueat must bee remembered, that it is a maine Ground and Principle in all Religions whatsoeuer, not to bee doubted of, or called into question, That there is a God. *Heb.* 11. 6. *He that cōmeth to God, must beleeue that God is.* As for those that are commonly tearmed Atheists, which deny that there is a God, they are to bee punished with death, as not worthie to liue in humane societie; and the greatest torment that can be deuised by the wit of man, is too good for them. For if those be holden as Traytors to an earthly Prince, and are most deseruedly adiudged to death, that reuile his person, and deny his lawfull authoritie: then they that call into question the Godhead, are much more worthie to bee esteemed traytors to God, and consequently to beare the iust punishment of their rebellion, death it selfe.

For this cause I doe not meane to dispute the question, whether there bee a God or no; and thereby minister occasion of doubting and deliberation in that which is the *onely* maine Ground and pillar of Christian religion: But rather my purpose is, in shewing that there is a God, to remooue, or at least to helpe an inward corruption of the soule that is great and dangerous, whereby the heart and conscience by nature denieth God and his prouidence. The wound in the body that plucks out the heart, is the most dangerous wound that can bee: and that opinion that takes away the Godhead, doth in effect rend & plucke out the very heart of the soule. This Caueat premised, I come now to the point in hand, to shew that there is a God.

And

And for our better knowledge and assurance of this truth, wee are to remember thus much, that God hath giuen vnto man a threefold light: the one of nature, the other of grace, and the third of glory. And by these, as by so many degrees of knowledge, the minde being inlightened by God, receiueth direction in the truth of the Godhead, both for this present life, and for that which is to come.

If it be demanded, in what order God hath reuealed this light vnto man: I answer, that the light of nature serues to giue a beginning and preparation to this knowledge: the light of grace ministers the ground, and giues further proofe and euidence: and the light of glory, yeelds perfection of assurance, making that perfectly and fully knowne, which by the former degrees was but weakely and imperfectly comprehended. Of these three in order.

Sect. 1.

Arguments from the light of nature, and Creation.

The light of nature is that light, which the view and consideration of the creatures both in generall and particular, affordeth vnto man. From the light of nature, there are fiue distinct arguments to proue that there is a God: the consideration whereof will not be vnprofitable, euen to him that is best setled in this point.

I. The first is taken from the creation and frame of the great body of the world, and the things therein contained: *Rom.* 1.20. *The inuisible things of him, that is, his eternall power and Godhead are knowne by the Creation of the world, being considered in his workes.* And out of this excellent frame of the world, the truth of the Godhead may be sundry waies proued and maintained.

First, I would aske this question: This goodly frame of the world, had it a beginning, or no beginning?

Let either part, or both be taken. Let it first be saide, it had no beginning, but is eternall, as the Atheist holdeth. Then I reason thus: If it had no beginning, the world it selfe is God, and all the creatures that are therein, from the greatest and highest, to the least & basest; yea, euery drop of water in the sea, and euery corne of sand by the sea shore, are Gods. The reason is, because according to this opinion, they haue their being

of themselues without beginning; and that which is a substance of it selfe, and hath no beginning, is very God.

Againe, if the world had no beginning, then it hath also no ending. For that which is without beginning, is without ending. Now all things in the world are lyable to corruption, and consequently are subiect to an end. For whatsoeuer is corruptible, the same is finite: therefore the world had a beginning.

Now if it had a beginning; then I demand, how it was made? did it make it selfe? or was it made of nothing? If it be affirmed, that it made it selfe, then the world was before it was. If it be said, it came from nothing: that also cannot bee. For nothing brings foorth nothing: and that which is nothing in it selfe, cannot bring forth something: therefore it is absurd in reason to say, that nothing brought foorth this world. And heereupon it must needes remaine for a truth, that there was some substance eternall and Almighty that framed this goodly *Creature* the World, besides it selfe.

If a man comes into a large forrest, and beholdes therein goodly faire buildings, and sundry kinds of hearbes, and trees, and birds, and beasts, and no man: he will presently reason thus with himselfe: these buildings are the workmanship of some man, they were not from all eternity, they did not reare themselues, neither did the hearbs, the trees, the birds, or the beasts build them: but of necessity they must haue some first founder, which is man. In like manner when we consider this world, so goodly a creature to behold, though wee see not the maker thereof, yet we cannot say that either it made it selfe, or that the things therein contained made it, but that the Creator of it, was some vncreated substance, most wise, most cunning, and euerlasting, and that is God.

Secondly, from this frame of the world & the consideration thereof, I reason thus: In the world there are foure sorts and kinds of creatures. The first bare and naked substances, that haue neither life, sense, nor reason in them: as, the sunne, the moone, the starres. The second that haue substance and life, but no sense nor reason: as, plants, trees, and hearbs. The third that haue no reason, but both substance, life, sense, and power to moue themselues: as, the beasts of the land and fishes of the sea. The fourth are such as haue all, namely substance, life, sense, and reason; as men.

Now,

Now theſe foure ſorts of creatures excell one another in properties and degrees. For the firſt of them which are meere ſubſtances, doe ſerue thoſe that haue life, as the trees and the plants. The trees and the plants ſerue the creatures that haue ſenſe and life, as the beaſts and the fiſhes. The beaſts and the fiſhes ſerue man, that hath ſubſtance, life, ſenſe, and reaſon. And amongſt them all we ſee that thoſe which haue more gifts are ſerued of thoſe which haue leſſe: as, the ſunne and moone ſerue the plants, the plants and hearbes ſerue the beaſts, and the beaſts ſerue man, and that creature that hath moſt gifts is ſerued of all. Man therefore excelling all theſe muſt haue ſomething to honour and ſerue, which muſt bee more excellent then the other creatures, yea then himſelfe: and that is a ſubſtance vncreate, moſt holy, moſt wiſe, eternall, infinite, and this is God.

Thirdly, all particular creatures whether in heauen or in earth, are referred to their certaine particular & peculiar ends, wherein euery one of them, euen the baſeſt and meaneſt is imployed, and which they doe all accompliſh in their kind. And this is a plaine proofe, that there is one that excelleth in wiſedome, prouidence, and power, that created all theſe to ſuch ends, and hath power to bring them thereunto: and who is this but God?

II. The ſecond ſort of arguments drawne from the light of nature, are taken from the preſeruation and gouernment of the world created; and theſe are touched by the Holy Ghoſt, when he ſaith, *that God left not himſelfe without witneſſe, in that in his prouidence he did good, and gaue raine from heauen, and fruitfull ſeaſons, filling our hearts with ioy and gladnes:* Arguments from the gouernment of the world. Act. 14. 17.

The particulars drawne from the gouernment of the world are theſe:

Firſt, our food whereby we are nouriſhed, is in it ſelfe, a dead foode, voide of life, and yet it ſerues to maintaine and preſerue life: whereas in reaſon, it is more fit to choake and ſtuffe our bodies, then to feede them.

Secondly, our garments which we weare, are in themſelues cold, and voide of heate, and yet they haue this vſe to preſerue heate, and to ſuſtaine life in the extremity of cold. Therefore there muſt needes be an omnipotent and diuine power, that giues vnto them both ſuch a vertue, to feede and preſerue the life and health of man.

Thirdly,

Thirdly, the raine falling, and the sunne shining vpon one and the same plot of the ground, causeth it to bring foorth in his season a hundred seuerall kinds of hearbs and plants, whereof euery one hath a seuerall, and distinct flower, colour, forme, and sauour: whence comes this? Not from the raine; for it hath no life in it selfe, and besides it is in it selfe all one: nor from the sunne, or the earth: for these also in their kinde are all one, hauing in them no such power, whereby they should be the authors of life: therefore the differences of plants in one ground, may conuince our iudgements and teach vs *thus much*; that there is a diuine and heauenly power aboue, and beside the power of these creatures.

Fourthly, take an example of the bird and the egge. The bird brings foorth the egge: the egge againe brings forth the bird. This egge considered in it selfe, hath in it neither life nor soule, and the bird can giue it neither; for all that the bird can doe, is to giue it heat, and no more. Within the shell of this egge is made a goodly creature, which when it comes to some perfection, it breakes the shell. In the shell broken, we shall see the nibbe, the wing, the legge, and all the parts and members of a bird. Now let this be considered, that the egge brought not foorth this goodly creature, nor yet the henne. For the egge had no such power or vertue in it selfe; and the henne gaue but her heat; neither did man doe it: for that which was done, was within the egge, and within the shell. It therefore was some other wonderfull power *and Wisedome* that made it, & brought it forth, that surpasseth the power of a creature.

Againe, consider the generation of the silke-worme one of the least of the creatures, & from it we haue a notable demonstration of a diuine prouidence. This little worme at the first, is but a small seede like vnto linseede. The same small seede breeds it, and brings it forth. The worme brought forth, and growing to some bigneſſe, at length weaues the silke; hauing wouen the silke, it windes it selfe within it, as it were in a shell: there hauing lodged for a time, it conceiues a creature of another forme, which beeing within in a short space perfited, breakes the shell and comes forth like a flye. The same flye like a dutifull creature, brings forth the seede againe, and so continues the kinde thereof from yeare to yeare.

Here let it be remembred, that the flye hauing once brought forth

forth the seede, leaues and it dyes immediately: and yet the seede it selfe, though exposed to winde and weather, and vtterly neglected of man, or any creature, at a certaine time within fewe moneths becomes a worme. Whence should all this proceede, but from a Creator infinitely powerfull and wise, who by his admirable power and prouidence, dispenseth life, beeing, and propagation, euen to the least things in their particular sorts and kindes?

III. The third sort of Arguments from the light of nature, are taken from the soule of man. This soule is endued with excellent gifts of vnderstanding and reason. The vnderstanding hath in it from the beginning certaine principles, whereby it knowes and discernes good and bad, things to bee done, and things to be left vndone. Now man cannot haue this gift to discerne betweene good and euill, of, or from himselfe: but it must needs proceede from another cause, which is power, wisedome, and vnderstanding it selfe, and that is God.

Againe, the conscience, another gift of the soule of man, hath in it two principall actions; testimonie, and iudgement: by both which the truth in hand is euidently confirmed.

Touching the testimonie of conscience: let it bee demanded of the Atheist, whereof doth conscience beare witnesse? he cannot deny, but of all his particular actions. I aske then, against whom, or with whom doth it giue testimonie? the answer will easily bee made, by the heart of any man, that is with or against himselfe. Furthermore, to whom is it a witnesse? Neither to men, nor to angels: for it is vnpossible that any man or angel, should either heare the voice of conscience or receiue the testimonie thereof, or yet discerne what is in the heart of man. Hereupon it followes, that there is a substance, most wise, most powerfull, most holy, that sees and knowes all things, to whom conscience beares record: and that is God himselfe.

And touching the iudgement of conscience; let a man commit any trespasse or offence, though it bee done in secret, and concealed from the knowledge of any person liuing: yet Conscience, that knoweth it, will accuse him, terrifie him, cite him before God, and giue him no rest. What or where is the reason? man knowes not the trespasse committed: and if there bee no God, whom shall hee feare? and yet hee feares. This also necessarily prooueth, that there is a iust and mightie God,

God, that will take vengeance vpon him for his sinne.

IV. The fourth argument from nature, is this: There is a ground or principle written in euery mans heart in the world, none excepted, that there is a God. Reasons for proofe hereof, may be these:

First, the Gentiles worshipping Idols, made of stockes and stones, doe acknowledge herein thus much, that there is something wherunto honour and seruice is due. For man by nature is proud, and will neuer yeeld to bow the knee of his bodie before a stocke or a stone to adore it, vnlesse hee thinke and acknowledge that there is in them a diuine power, better then himselfe.

Secondly, the oath that is taken for Confirmation, commonly termed the assertorie oath, is vsed in all countries. And it is, for the most part, generally taken to be a lawfull meanes of confirming a mans word, when it is bound by the oath taken. *Iacob* and *Laban* beeing to make a couenant, *Iacob* sweares by the true God, *Laban* by his false gods, and by that both were bound to stand to their agreement, and not to goe backe: therefore neither of them did, or durst breake their oath. And among the Gentiles themselues there are few or none to bee found, that will falsifie there word giuen and auowed by oath. Whereupon it is a cleare case, that they acknowledged a Godhead, which knowes and discernes their hearts, yea that knowes the truth, and can and will plague them for disgracing the truth by lying.

Thirdly, wee are not lightly to passe ouer the vsuall tearmes and ordinary speech of all nations, who are wont vpon occasion to say: it raines, it thunders, it snowes, it hailes. For, saying this, one while they reioyce and are thankfull; otherwhiles they feare and are dismaied. They say not nature or heauen raines or thunders: for then they would neither reioyce nor tremble. In that therefore they speake this commonly, sometimes reioycing, sometimes fearing, it may probably bee thought, that they acknowledge a diuine power, which causeth the raine to fall, and the thunder to be so terrible.

Againe, for better proofe hereof, it is to bee considered, that since the world began, there could not yet be found, or brought forth, any man that euer wrote, or published a discourse, more or lesse, to this purpose, that there was no God.

If

If it bee saide, that some histories doe make mention of sundry, that haue in plaine tearmes denied there is a God, and that this is no lesse dangerous, then if a treatise of that subiect should be written, and set foorth to the open view of all:

I answer, indeed in the writings of men, we do reade of some that blasphemed God, and liued as without God, and they haue alwaies bin properly and deseruedly tearmed Atheists. Others haue denied, that made and fained gods, that is, Idols are gods. And amongst the heathen that liued onely by the light and direction of nature, all that can bee brought is this, that some men in their writings haue doubted whether there was a God or no, but none did euer positiuely set downe reasons to proue that there was none.

V. The fift and last argument from nature, is that which is vsed by all Philosophers. In the world there is to bee seene an excellent wise frame and order of all things. One creature depends vpon another by a certaine order of causes: in which some are first and aboue in higher place, some are next and inferiour, some are the basest and the lowest.

Now these lowest are mooued of those that are superiour to them, and alwaies the superiour is the cause of the inferiour, and that whereof the inferiour depends. Something then there must bee that is the cause of all causes, that must bee caused of none, and must be the cause of all. For in things wherein there is order, there is alway some first and soueraigne cause: and where there is no first nor last, there the Creatures are infinite. But seeing all creatures are finite, there must be somewhat first, as well as last. Now the first and the last cause of all is God, which mooueth all, and to whom all creatures doe tend, as to their end, and which is mooued of none.

Notwithstanding all these reasons grounded in nature it selfe, it may be some man will say, I neuer saw God, how then shall I know that there is a God? *Answ.* Why? wilt thou beleeue no more then thou seest? Thou neuer sawest the winde, or the aire, and yet thou beleeuest that there is both. Nay, thou neuer sawest thine owne face but in a glasse, and neuer out of a glasse, and yet this contenteth thee. Why then may not this content thy heart, and resolue thee of the Godhead, in that thou seest him in the glasse of the creatures?

True it is, that God is a spirit inuisible that cannot bee discerned,

diſcerned by the eye of fleſh and blood, yet hee hath not left vs without a meanes, whereby wee may behold him. For looke as we are wont by degrees to goe from the picture to the painter, and in the picture to behold the painter himſelfe: euen ſo by the image of God, written (as it were) in the face, and other parts of the creatures in the world, may we take a view of the wiſedome, power, and prouidence of the Creator of them all, who is God himſelfe. And theſe are the principall proofes of the Godhead, which are reuealed in the booke of nature.

Sect. 2.

Arguments from the light of grace.

The ſecond ground of proofes, is taken from the light of grace. And it is that light which God affordeth to his Church in the writings of the Prophets and Apoſtles: and this giues a further confirmation then nature doth. For the light of nature, is onely a way or preparation to faith. But this light ſerues to beget faith, and cauſeth vs to beleeue there is a God.

Now in the Scriptures of the Prophets and Apoſtles, we ſhall ſee amongſt the reſt, three diſtinct proofes of this point.

Firſt, expreſſe teſtimonies that doe in plaine tearmes, note vnto vs the Godhead.

Secondly, expreſſe prophecies and reuelations of things to come, euen many hundred and thouſands of yeares, before they came to paſſe. Yea things that are to come are fore-tolde in the word of God, ſo, and in that very manner, that they ſhall be in the time, wherein they are to be fulfilled. Now there is no man able of himſelfe to know or fore-ſee theſe things to come; therefore this knowledge muſt reſt in him alone, who is moſt wiſe, that perfectly vnderſtandeth and beholdeth things that are not, and to whom all future things are preſent, and therefore certaine.

Thirdly, the word of God reuealeth many myracles, which doe exceede and ſurpaſſe whole nature, yea all naturall cauſes: the doing & working whereof, is not in the power of any meere creature in the world. As for example: the making of the Sun, againſt his naturall courſe, to ſtand ſtill in the firmament; of the waters, which are naturally flowing, to ſtand as a wall, and the bottome of the ſea to bee as dry land. The maine ende whereof is, to ſhew that there is and abſolute almighty power, which

which is the author of nature it selfe, and all naturall things, and ordereth both it and them, according to his pleasure.

Sect. 3.

The third ground of proofes, is fetched from the light of glorie. And this is that light which God affoards vnto his seruants after this life ended, in the kingdome of heauen, wherein all imperfection of knowledge beeing taken away, they shall see God face to face, and haue a full and perfect knowledge of the Godhead. Arguments from the light of Glorie.

To this purpose the Apostle saith, that *in the world we knowe in part, and we see as it were in a glasse.* The comparison is worth the marking. For there hee compareth our knowledge of God, that wee haue in this life, to a dimme sighted man, that can see either very little, or nothing at all, without his spectacles. And such is our sight and comprehension of God, darke and dimme, in that wee cannot behold him as he is, but onely as hee hath manifested himselfe vnto vs, in and through the glasse of the word and Sacraments; and by the spectacles of his creatures. But the time will come, when the skales of our eyes shall be washed off, and they shall be made as cleare as crystall, when the imperfection and weakenesse of our vnderstanding shall be cleane remooued, and then we shall be inabled to see God clearly and fully, face to face. Thus the first Question is answered, that there is a God. 1. Cor. 13.

II. Question.

Whether Iesus the sonne of Mary, be the sonne of God, and Redeemer of the world?

BY propounding this Question (as in the former) I meane not to make a doubt touching the godhead of Christ, which is one of the principall grounds of our religion; but to take away, or at least, preuent an inward corruption of the heart in them, that are weake in knowledge; whereby they may bee brought

brought sometimes to make doubt and question of the diuinitie of Christ, and therefore haue neede to bee resolued in the truth hereof.

Now for the proofe of this point, that *Christ* is *God*, I will lay downe these grounds.

I. The summe and substance of the Bible is to conclude, that *Iesus* the sonne of *Mary*, is the sonne of God, and the Redeemer of mankinde; and it may bee concluded in this syllogisme.

He that shall come of the seede of Abraham *and* Dauid, *and in time shall be borne of a Virgin; that shall preach the glad tidings of the Gospel, satisfie the law, offer vp an oblation of himselfe for the sins of them that beleeue: ouercome death by his death and resurrection, ascend into heauen, and in fulnesse of time come againe to iudge both the quicke and the dead, is the true Messias and Sauiour of the world:*

But Iesus of Nazareth the sonne of Mary *is he in whom alone all these things shall come to passe:*

Therefore he onely is the true Messias and Sauiour of the world.

The proposition or first part of the argument, is laid downe in the olde Testament: the assumption or second part, in the New. The conclusion *is the* question *in hand*, the scope and drift of them both.

II. Ground. In *Daniel* 9.24. it was prophecied, that after the time of 70. weekes, that is, 490. yeares, the Messias should be exhibited.

By which prophecie it is manifest, that the Messias is alreadie come into the world. For from that time till now, there are at the least 2000. yeares, as may plainely bee seene by humane histories, and by the motions and course of the heauens. It is also plaine from hence, that hauing beene exhibited and come in the flesh, hee hath made satisfaction by his death to the wrath of God for sinne. Hence it followes, that he is the very true Messias and Redeemer of the world, because from that time there was neuer any to whom this title, and the forenamed properties, might so truely agree, as to this Iesus the sonne of *Dauid*.

III. Ground. *Iesus* the sonne of *Mary* did teach, professe, and dispute, that he was God, that he and his father were one, and hee tooke vnto himselfe the honour of God, *Ioh.* 7. and 8. An euident argument that hee was so, as he professed and preached

ched himselfe to be. For neuer any creature chalenged to himselfe the honour of God falsly, but was discouered and confounded.

Adam, for affecting and aspiring to it, was cast out of Paradise. And *Herod* for it dyed miserably, *Act.* 12. And diuers Popes are recorded in Ecclesiasticall stories, to haue taken this honour vnto themselues: and there was neuer any sort of men in the world, that had more fearefull iudgements vpon them, then they. But Christ chalenged this to himselfe, and prospered: and God did most seuerely reuenge his death both vpon *Herod* and *Pilate*, as also vpon the Iewes, and Emperours of Rome, that persecuted the Church.

IV Ground. Christ while hee was on earth, before hee ascended into heauen, promised his Disciples to send his spirit vnto them, so to assist them, that they should bee able to doe greater workes, then himselfe did, *Ioh.* 14.12. &c. Now when Christ was ascended, the euent was strange, and yet fully answerable to his promise. For the disciples were but few, twelue in number, and all vnlearned, and yet they preached in the name of Christ, and by bare preaching (without humane eloquence, and the gifts of nature) conuerted many nations, yea, the whole world: and though themselues were but weake men, and preached things absurd to the corrupt reason of man: yet they wonne many soules to God, and conuerted the world.

V. Ground is borrowed from the testimonie of the Heathen, who haue recorded in their writings, the very same things touching Christ which are reuealed in the scriptures. *Iosephus* a Iew, and an enemie to Christ, in his eight booke of antiquities, *Chap.* 4. speakes the same things of Christ, that *Mathew* doth, that hee was a most worthy man, that he wrought many miracles, and that hee rose from the dead. Others affirme, that hee was crucified vnder *Pilate* in the time of *Tiberius*, and that *Tiberius* would haue put him in the number of his gods. Againe, heathen writers report, that at his death, vnder the raigne of *Tiberius*, all the oracles of the world ceased, and the great god *Pan* (as they say) then died.

Tacit. lib. 5. 10

Plutarch. de interit. orac.

CHAP. III.

Of the Scriptures.

The second maine Question, is touching the truth of Scripture.

Whether the Scriptures bee the true word of God?

THE answer is, that they are. And the grounds of this assertion, may bee reduced to sixe heads.

Sect. I.

The first, is taken from the causes, namely, the Author, and writers of the Scriptures.

The Authors and penmen of Scripture.

Touching the Author, the Scripture referreth it selfe vnto God. Therefore hee alone is the true and vndoubted author thereof and none but he. The sufficiencie of this consequence, stands vpon these grounds.

First, if God were not the author of Scriptures, there would bee no one booke in the earth so fabulous and so full of errour as it: which to say, is blasphemie. For it speakes such things, as neuer any could speake, but God.

Secondly, if it were not the booke of God, then all Gods will should be hidden, and God should neuer yet haue reuealed his will to man.

Thirdly, if it had not beene the word of God, the falshood thereof would haue beene detected long agone. For there hath beene nothing falsly said of God at any time, which hee himselfe hath not at some time or other, opened and reuealed. Euen as hee did detect and discouer the falshood of the false prophet *Hanani, Ier.* 28. 16. and Gods heauy hand, no doubt, would long since haue bin vpon the Ministers and preachers of this word, if they had vniustly and wrongfully fathered it vpon him.

Againe, for the writers and penmen of scripture, *Moses*, the Prophets,

Prophets,and Apostles in their writings,doe not set forth their owne glory,nobility,or vertues: but all with one consent haue acknowledged directly and plainely their own errors & faults; yea such faults as may be disgracefull to themselues, and their posterity,and yet they haue done it. A plaine proofe, that they were not carried by policy,and naturall reason; but were holy men,guided by the holy Ghost. For if they had beene guided by reason, they would neuer haue written that, which would haue tended to their owne disgrace: but would rather hane commended themselues, their name,stocke,and linage. Againe, humane authors, in their discourses, doe commonly write of the praises and vertues of men, of whome they write. But the penmen of Scripture, with one consent, giue all to God; yea, when they speake of commendation due to men,they giue it all to God in men. God is in their writings, the beginning, the end,and all.

Sect. 2.

A second head of reasons, is taken from the Matter, and Contents of the Scriptures, which are manifold. The principall are these: The Matter of Scripture.

First,the Scripture doth that, which no other bookes can doe. For it sets out the corruption of mans nature by sinne;the fountaine of this corruption; and the punishment of the same, both in this life, and the life to come: it discouereth sinnefull mans particular thoughts, lusts, and affections, which neuer any booke hath done beside it. No Philosopher was euer able to make so true record,& so plaine declaration of the thoughts, motions and affections of the heart. The reason of man cannot discerne them by nature, vnlesse it receiue a further light by grace, then it hath naturally in it selfe. Yea the Scripture sets downe things,that no mans heart can imagine, and yet are true by experience. For example: that it is an euill thought to thinke there is no God,man by nature cannot imagine: but yet it is true in experience,and by the light of the word. And therefore *Dauid* saith,*The foole hath saide in his heart, there is no God.* Pſal. 14.

Secondly, the maine Contents of this booke, are sundry articles of faith, all which are farre aboue the reach of humane reason, and yet they are not against it;but at the least some of

them may be prooued by it.

For example, that there is a redeemer of the world, is an article of faith, aboue reaſon: yet not againſt the ſame. For in naturall vnderſtanding, God is not all iuſtice, and no mercie. But if there were no redeemer, then ſhould God be all iuſtice, without mercy. Now becauſe he hath reuealed himſelf to be as well mercifull, as he is iuſt, reaſon concludes, there is a redeemer. Againe, that this Redeemer ſhould be God and man, is aboue reaſon; yet not againſt it. For reaſon teacheth, he muſt be God, that he might ſatisfie the infinite iuſtice of God for ſin; which none but God can doe. Againe, that he muſt be man, becauſe man hauing ſinned, man muſt be puniſhed for the ſin of man.

Thirdly, in the Scripture there are ſundry predictions made before hand particularly, which notwithſtanding were not to come to paſſe till an 100. 200. 300. yeares after: & all theſe predictions in the ſame manner as they haue beene foretolde, haue beene fulfilled.

Iacob in his Will foretold, that the ſcepter ſhould not depart from *Iudah* till *Shiloh*, that is, the Meſsias came. This was verified, euen as it was foretold. For a little before Chriſts birth, the ſcepter was taken from the Iewes, and tranſlated vnto the Romane Empire. And *Herod* put the whole colledge of the Iewes, called their *Sanedrim*, to the ſword, in which colledge was the heire apparent of the Kings blood.

Againe, *Balaam*, *Num.* 24. 24. foretolde, that *Kittim*, that is, the Grecians and the Romans, ſhould ſubdue *Eber*, the people of the Eaſt, which was afterward verified. For the Hebrewes & Aſſyrians, were afterward ouercome by the Greciãs, & Ciliciãs.

The Apoſtle *Paul* in his time foretolde the deſtruction of the Romane Empire, and the reuealing of Antichriſt, 2. *Theſſ.* 7. 8. &c. which prophecy was ſhortly after fulfilled. For Antichriſt grew from thoſe times by little and little, till at length he came to ſit in the Emperours throne. Men indeede may foretell things to come: but things foretold by them are preſent in their cauſes, and ſo they know and foretell them, not otherwiſe. But God foretelleth ſimply, and the Scriptures foretell ſimply: therefore they are the word of God.

Fourthly, the law a part of the Scripture, is propounded moſt purely and perfectly without exception or limitation. Whereas, in all mens lawes ſome ſinnes are condemned, but ſome be

bee tolerated and permitted. But in Gods law euery sinne is condemned, and none either forborne or excused.

Lastly, the style and speech of the Scripture is plaine and simple without affectation, and yet full of grace and maiestie. For in that simple style, it commandeth the whole man, bodie and soule; it threatneth euerlasting death, and promiseth euerlasting life: and it doth more affect the heart of man, then all the writings in the world whatsoeuer.

Sect. 3.

The third reason to induce vs to receiue the Scriptures, as the word of God, is taken from the Effects: whereof I note onely two. Effects of Scripture.

I. The doctrine of Scripture in the Law, and specially in the Gospell, is contrary to the corrupt nature of man. Whereupon *Paul* saith, *The wisedome of the flesh, is enmitie against God.* Rom. 8. 7. And yet the same word, beeing preached by the Minister appointed by God, conuerteth nature, and turnes the heart of man vnto it, in such sort, as in this last age it hath wonne a great part of the world, to the imbracing thereof. Now in reason this is impossible, that a thing which is so flat against mans corrupt nature, should notwithstanding preuaile with it so far, as to cause man to liue and dye in the profession and maintenance thereof. Wee are woont to reiect the writings of men, if they please not our humours; whereas this word of God, is of force to mooue and incline our affections, though neuer so much censured, crossed, and controlled by it. And this shewes that God is the author thereof, from whom the word of creation came, to which euery thing at the first yeelded obedience.

II. The word of God hath this effect, to bee able to minister comfort and releefe, in all distresses of bodie or minde, yea in the greatest and most desperate troubles, and vexations of the Conscience. And when the helpes of humane learning and Philosophy (which are of great vse and force in other cases) haue done all that they can, to the very vtmost, without effect or successe: euen then the sweete promises of the Gospel, will reuiue and raise vp the heart, and giue it full contentment and satisfaction. Experience shewes this to bee a confessed

truth in particular cases: and it teacheth, whence and from whom this word proceedeth, wherein these promises are contained, namely, from God. For when hee sets the Conscience vpon the racke, the Word that releeueth and refresheth the same, must needes proceede and come from him alone.

Sect. 4.

Properties of Scripture.

The fourth reason, is taken from the Properties of Scripture. I will name onely two.

The first, is Antiquity, which most plainly appeares in the historie, though the doctrine it selfe bee as ancient. The Scripture containes a continued historie, from age to age, for the space of 4000. yeares before Christ, euen from the beginning. Humane histories, that are of any certaintie or continuance, begin onely about the time of *Ezra*, and *Nehemiah*. As for those which were written before, they are onely fragments, and of no certainty.

The second propertie, is Consent with it selfe, in all parts, both for the matter, scope, and end. The writings of men doe dissent from themselues, by reason of ignorance, and forgetfulnesse in the authors. But the word of God, agrees with it selfe most exactly, and the places that seeme to disagree, may easily bee reconciled; which shewes that holy men, by whom it was penned, were not guided therein by their owne priuate iudgement, but were directed by the wisedome of the spirit of God.

Sect. 5.

Contraries.

The fift reason, is drawne from the Contraries. The Diuell and wicked men, are in iudgement and disposition, as contrary to scripture, as light is to darknesse. I proue it thus. Let a man reade any booke of Philosophie, and labour to bee resolued of any one point therein, he shall neuer be tempted to infidelitie. But if the same man, reade the bookes of Scripture, and labour to vnderstand them; hee shall haue within himselfe, many motions and temptations, not to beleeue, and obey it. Now what should be the cause thereof, but that these bookes are the word of God, which the Diuell laboureth to oppugne with might and maine?

Againe,

Againe, conſider the ſame in the practiſe of wicked men. They will not brooke the rebuke of their ſinnes, namely, their Idolatry, blaſphemie, and other notorious crimes, by Scripture; but will ſeeke the blood and life of him, that ſhall ſharply taxe, and reprooue them. And hence it was, that wicked Kings ſo perſecuted the Lords Prophets. Yea further, let it be marked, that theſe wicked men, that are tainted with theſe horrible crimes, and cannot abide the word, nor teachers thereof to the death, haue commonly fearefull endes. Now the oppoſition of Satan, and wicked men to the word, ſhewes the Scriptures to be a moſt holy word, and indeede the very word of God.

Sect. 6.

The ſixt reaſon, is taken from ſundry teſtimonies. Teſtimonies.

Firſt, of holy Martyrs, in the Old and New teſtament, who haue giuen their liues for the maintenance of this word, and ſealed the ſame with their owne hearts blood; yea, ſuffered the moſt horrible and exquiſite torments, that the wit of man could deuiſe; and that moſt patiently and willingly, not beeing daunted or diſmaied. The ſtories of Martyrs in all ages, confirme this truth, eſpecially of thoſe that ſuffered before, in, and after the times of the tenne bloody perſecutions. And vnleſſe they had been ſupported by a diuine power, in ſo good a cauſe, they could neuer, ſo many of them, haue ſuffered in ſuch maner, as they did.

The ſecond, is the teſtimony and conſent of Heathen men, who haue recorded the very ſame things, at leaſt many of the principall, that are ſet downe in the Bible. If this were not ſo, man ſhould haue ſome colourable excuſe of his vnbeleefe. And theſe things which they record, were not all taken out of the ſcripture, but were regiſtred to memory by *Hiſtoriographers*, that liued in the times, when they were done. Such are the ſtories of the Creation, and Flood, of the tower of Babel, of the Arke of *Abraham* and his poſſeſsions, of Circumciſion, of the miracles of *Moſes*, of the birth of Chriſt, & the ſlaughter of the yong children, of the miracles of Chriſt, of the death of *Herod*, *Agrippa*, and ſuch like. And theſe wee take for true in humane ſtories: much more then ought we to do it in the word of God.

The third testimony, is of Miracles. The doctrine of Scripture was confirmed by miracles, wrought by the teachers thereof, the Prophets and Apostles, aboue all power and strength of nature, and such as the Diuell can not counterfeit; as the staying of the sunne, and the raising of the dead, &c.

The fourth, is the testimonie of the Holy Ghost, which is the argument of all arguments, to settle and resolue the Conscience, and to seale vp the certaintie of the word of God.

If any shall aske, how this testimony of the Holy Ghost may be obtained, and being obtained, how wee may discerne it to be the testimonie of the Holy Ghost, and not of man: I answer, by doing two things.

First, by resigning our selues to become truely obedient to the doctrine taught. Ioh. 7. 17. *If any man will doe my fathers will,* (saith Christ) *he shall know of the doctrine whether it bee of God.*

Secondly, by praying vnto God for his Spirit, to certifie our consciences, that the doctrine reuealed, is the doctrine of God. *Aske* (saith our Sauiour Christ) *and it shall be giuen you: seeke, and ye shall find: knock, and it shall be opened vnto you. For he that asketh, receiueth.* Mat. 7. 7, 8. Againe, *Your heauenly father will giue the holy Ghost, to them that desire him,* Luc. 11. 13. And, *If any man lacke wisedome, let him aske it of God, who giueth to all men liberally, and reprocheth no man, and it shall be giuen him.* Iam. 1. 7.

Sect. 7.

Obiections against the Scriptures.

Now hauing set downe the proofes of this point, before I come to the next Question, some speciall Obiections against this doctrine, are to be answered, and resolued. For there haue not beene wanting in all ages, both Atheists, and others, who haue professedly excepted against it, and of set purpose, haue vndertaken to call the written word of God into Question. Such were *Celsus, Lucian, Julian, Porphirie, Apelles,* and others. From whom some of latter times hauing receiued the poyson of Atheisme, and prophannesse, haue not ceased as much as in them lyeth, to oppugne sundry parts and portions of holy Scripture. Their principall reasons and exceptions, I will propound, and answer one by one.

Obiect. 1. And first, they except against that which is written, *Gen.* 1. 16. where

where it is said, *God made the sunne the fourth day.* Now, say they, the sunne is the cause of the day; and therefore there could not bee three daies, before the sunne was created, considering that the effect is not before the cause, but the cause before the effect.

I answer: First, we must put a difference betweene cause and cause. For of causes, some be the highest, some subordinate vnto them. The highest and first cause of all creatures, is God himselfe, from whom all things at the first immediately flowed, without any relation to their causes in nature. And thus were the first, second, and third daies created and appointed immediately from God, and distinguished from the night, by an intercourse of light, ordained by him for that purpose.

But the subordinate and inferiour cause of the day, in order of nature, was the sunne, and that by the same appointment of God: and this cause was not set in nature, as the cause of the day, before the fourth day of creation; for then it pleased him to make it his instrument, to distinguish the day from the night, as also for other ends & vses. And therefore it is no maruell, though the day was created before the sunne, the instrumentall cause thereof: considering that it was created before the sunne was set in the heauen, by the Creatour himselfe.

Secondly, we must distinguish of times: which are either of creation, or gouernment: and there is one regard to be had of things while they were in making, and another after they were created. Now it is true, the sunne is the cause of the day and the night, in the time of the gouernement of the world, but it was not so in the time of the first making of all things. For in the three first daies of the world, there was day and night without the sunne, by a vicissitude of light and darkenesse, which the Lord made, and nature could neuer haue found out, had not the word reuealed it.

But since the creation, in the time of gouernement, the Sunne is but an instrument appointed by God to carry light, and hee that made the light, can now in the gouernement of the world, if it pleased him, put downe the sunne from this office, and by some other meanes distinguish the day from the night: therefore no maruell though he did so in the beginning.

The second Obiection, is touching the light of the Moone,

Moses

Moses saith, it is one of the great lights which God made. Now, say they, in all reason according to humane learning, it is one of the least of the planets, and lesse then many starres.

Answ. It is true which the holy Ghost saith by *Moses*, and yet the Moone is lesse then the Sunne, yea then many of the starres. For one and the same starre, in a diuerse and different respect, may bee tearmed greater and lesser. And in that place the Scripture speakes of the Moone, not in regard of other starres greater then it: but in respect of our sense, because it appeareth greater in quantity, and really communicateth more light; yea, it is of more operation and vse to the earth, then any of the starres in the heauen, sauing the Sunne.

Obiect. 3. The third Obiection: *Moses* saith, Man and Beast were made of the earth, and Fishes of the waters. But all humane learning auoucheth, that the matter of euery creature consisteth of all the foure Elements, Earth, Water, Fire, and Aire.

Answ. *Moses* speaketh onely of two, which were the principall, and in them includes the other; because they are impure, and mixt with the other since the fall. Againe, some learned men auouch, that all creatures are made of earth and water onely, as being the two maine materiall principles of them all; and not of ayre, nor of fire. And this accords with *Moses*, and is no doubt, a truth, that he speakes onely of the principall matter of these creatures: and yet the fire and ayre, are and may bee called elements, or beginnings, because they serue to forme, preserue, and cherish the creatures.

Obiect. 4. The fourth Obiection, *Gen.* 3. it is said, that *Eue* before her fall, was deceiued by the Serpent. Now this, saith the Atheist, is absurd. For euen in the estate of corruption, since the fall, there is no woman so simple, that will either admit speech, or suffer her selfe to bee deceiued by a Serpent; much lesse would *Eue*, in the estate of her innocencie.

Answ. Though *Adam* and *Eue* in their innocencie had excellent knowledge, yet they had not all knowledge. For then they should haue beene as God himselfe. But in that estate, ignorance befell *Eue* in three things. For first, though *Adam* himselfe was a Prophet, in the time of his innocency, yet both he and shee were ignorant of the issue of future things, which are contingent. Secondly, they knew not the secrets of each others heart. For to know the euent of things contingent certainely.

certainely, and the secrets of the heart, belongs to God onely. Thirdly, though *Eue* knew the kindes of creatures, yet shee knew not all particulars, and all things that were incident to euery kinde of creature, but was to attaine vnto that knowledge, by experience and obseruation.

Neither may this seeme strange: for Christ as he was man, had as much, yea more knowledge then our first parents had in their innocencie: and yet he knew not all particulars, in all singular creatures. For seeing a fig-tree by the way as he went to Ierusalem, hee thought it had borne fruite, and yet comming towards it, he found none thereon. And in like manner, *Eue* might know the serpentine kinde, and yet be ignorant, whether a serpent could speake. Besides that, the naming of the creatures, which argues knowledge of them, was not giuen to *Eue*, but to *Adam*. And therefore it was not so strange, that *Eue* should bee deceiued by a serpent; considering that to know that a serpent could speake, or not speake, came by experience, which shee then had not.

It will be said, that all ignorance is sin: but *Eue* had no sin: and therefore she could not be ignorant. *Ans.* Ignorance is twofold; some ignorance * ariseth of an euill disposition, when as we are ignorant of those things which we are bound to know, and this is sinne properly. But there is another ignorance, * which is no sinne, when as we are ignorant of those things, which we are not bound to know. And this was in Christ: for hee was ignorant of the figtrees bearing fruit: and he knew not the day of iudgement as he was man. And this also was in *Eue*, not the other.

* Ignorantia pravæ dispositionis.

* Ignorantia meræ priuationis, vel negationis puræ.

The fift obiection, is about the Arke, *Gen.* 6. 15. God commanded *Noah* to make an Arke of 300. cubits long, of 50. cubits broad, and of 30. cubits high. This Arke, saith the Atheist, beeing so small a vessell, could not possibly containe two of euery sort of creatures, with their food for the space of a yeare. Obiect. 5.

The first author of this cauill, was *Apelles* the Hereticke, that cauilled with Christians about the Arke. And the answer is as ancient as the heresie: namely, first, that the cubit of the Arke must bee vnderstood of the Egyptian cubit, which is with some, sixe foote, and with others, nine foote, by which measure the Arke should bee in length halfe a mile at the least. And by this meanes, any man may see a possibility in reason, that the Arke might containe and preserue all creatures, with their fodder, and roome to spare.

The

The ſecond anſwer is, that as the Iewes had a ſhekle of the ſanctuary, which was greater then the ordinary ſhekle; ſo they had beſide the ordinary cubit, a ſacred cubit, the cubit of the ſanctuary, whereof mention is made in the prophecie of *Ezekiel*, Chap. 40. and that was bigger by the halfe, then the ordinary cubite. And by this meaſure, ſome ſay, the Arke was made. But both theſe anſwers are onely coniecturall, without good ground in the Scripture.

To them therefore I adde a third. In the daies of *Noah*, the ſtature of man was farre bigger then it is at this day. And looke as the ſtature of man was great and large, ſo was the cubite proportionall thereto; containing the length of the arme, from the elbow to the longeſt fingers end. And this beeing conſidered, that the Arke was built by that meaſure, and not by the ordinary cubit, as it is now; it will appeare, that the Atheiſt hath greatly deceiued himſelfe, and abuſed that part of Gods word that declares the ſtorie of the Arke.

Againe, the length of this veſſell, being 300. cubits, it is plaine that it was fiue times the length of *Salomons* temple, which contained onely 60. cubits. The breadth being 58. it was twiſe and a halfe the breadth of that, which was but 20. broad.

Beſides that, it is to bee remembred, that in the Arke were three lofts or ſtories, one aboue another, whereof each contained 10. cubits in height, and a chamber or flore of ſquare meaſure, 15000. cubits.

As for the creatures that were put into it: the Fowles of the ayre, though they were of many ſorts, yet the biggeſt ſort of them, being the Eagle and his kinde, they could not take vp any very large place for their reſidence. The Water creatures, as ſome fowles, the fiſhes, &c. kept the waters, and were not lodged in the Arke. And the beaſts of the earth, ſuch beeing excluded, as were bredde either by accidentall generation, as Mules; or by putrefaction, as ſerpents, and other creeping things, which might afterward bee reſtored in other creatures that were preſerued, though for multitude and greatneſſe they excelled the reſt, yet (as ſome write) there are of them in all not aboue an 150. diſtinct kindes. And though there were as many more not knowne, yet in probabilitie they could not bee either many, or great. And of thoſe that are great, there are thought not to be aboue 40. kinds.

Now

Now though it be granted, that there were in the Arke 300. distinct kindes of beasts, yet this number compared with the roome, it will easily appeare, that there might be allotted to euery kind, is one only story 50. square cubits, which in all likelihood might well suffice them all, one with another, specially seeing all were not of an equall greatnesse: and therefore some might haue that or more space, and some lesse. All those things duely considered, the vessell beeing of such capacity, might comprehend all those beasts, and many more together with their prouision, for a longer time then a yeare. Other doubts touching this history, of lesse moment, I omit, and passe to the next.

The sixt allegation, is out of *Gen.*21.9. where *Ismael* is saide to mocke at *Isaak* when he was weaned, at which time *Ismael* was fifteene yeares of age at the least. For he was borne when *Abraham* was 86. yeares olde, *Gen.*16. and *Isaak* was borne, when *Abraham* was about a hundred, *Gen.*21.5. both which put together, make 14. yeares: whereto one yeare being added, before *Isaac* was weaned, makes vp the age of *Ismael*, as before. And yet afterward in that chapter, v.14. *Hagar* is said, to carry the childe in her armes, and to cast him vnder a tree, when he and his mother were cast out of *Abrahams* house; which argues him to haue beene but a little childe: whereas before hee was said to be 15. yeares olde. Obiect.6.

Answer. A foolish cauill, which blinde Atheists doe drawe from the errour of some translation. For the text is plaine, that *Ismael* with his mother *Hagar*, by reason of extreame heate, and drought, was almost dead, wandering in the wildernesse of Beersheba: and beeing in this extremitie, shee carried him not, but verse 18. led him in her hand, and set him downe vnder a tree, and there left him to die. For in those countries, men for want of water, were at deaths dore: as we may see in the example of *Sisera*, *Iudg.*4.19. and *Sampson*, cap. 15.18.

The seauenth Allegation. *Gen.*43.8. *Iudah*, *Iosephs* brother, calls his brother *Beniamin*, a lad, or a boy, *Send the boy with me*, *&c.* and yet this lad (saith the Atheist) the yeare following, when he went downe into Egypt, with *Iacob* his father, is said to haue ten children, *Gen.*46.21. How can these two stand together? Obiect.7.

Answ.

Answ. This cauill ariseth from the grosse ignorance of the Atheist, in the originall text. For *Beniamin* is called *jeled*, which word commonly signifies a child, but sometimes also a young man. Thus *Ismael* that was 15. yeares old, is called *jeled*, a lad, *Gen.* 20. 15. And so *Gen.* 4. 23. *Lamech* saith, *I will slay a man in my wound, and* jeled, or *a young man in my hurt*: that is, If a man should wound me, and a young man hurt me, I would slay him. Now it is not like, that a child could hurt *Lamech*. Neither must this seeme strange: for the most valiant men that *Dauid* and *Ishboseth* had, are called *hannegnarim*, the boyes of Abner and Ioab, 2. *Sam.* 2. 14. And the like phrase is vsed in other languages. For the Grecians doe call young men by the name of [*paides*] and the Latines by the name of [*pueri*] boyes, or children.

Obiect. 8. The eight Allegation. *Exod.* 7. it is said v. 19. that all the waters in Egypt were turned into blood, by *Moses* and *Aaron*: and yet v. 22. it is said, that the Magicians of Egypt turned water into blood also: which seemes to imply an absurdity, considering that all the waters were turned into blood before.

Answ. Some answer thus: that the water which the Magicians turned, was newly digged out of new pits, and therfore they vnderstand the former, of all the waters that were seene, and that they onely were turned into blood. Others answer more fitly, that the waters which the Magicians changed, were fetched out of Goshen, from amongst the Israelites, where the waters remained pure, and were not turned, as the other were. Either of these answers may satisfie, but especially the latter.

Obiect. 9. The ninth Allegation. *Exod.* 6. 9. *Moses* saith, that all the beasts in Egypt died of the murren, and yet v. 25. in the seuenth plague, it is said, the beasts were killed with thunder, and haile, and lightening: both which cannot be true.

Answ. First, we must put a difference betweene a common plague, or iudgement, and an vniuersall. A common plague is, when no sort or kinde scapeth, but all sorts are smitten, and such was the murren. For no mans cattle were free, no kinde of cattle were saued. But the vniuersall is, when no particular of any kinde is exempted, but all destroied. Such was not this plague, but some escaped, and were reserued for other iudgements that followed. The ground of this distinction, is this: The word [all] in Scripture is often taken indefinitely for many. Thus the

Prophet

Prophet *Esay* speakes. Chap.66.23. *From moneth to moneth, and from Sabboth to Sabboth, shall all flesh come to worship before me:* that is, many or great multitudes. And so in the new Testament, *Mat.*4.23. *Christ healed all diseases,* that is, many, and of all kindes some. And in like manner the text before alleadged, must not bee taken generally to include all without exception, but indefinitely for many or the most part of the cattell that were in the land of Egypt.

The tenth Allegation, *Exod.*10.22 we reade that one of the plagues was a palpable darkenesse, and so great, that for three daies together, no man either saw an other, or rose vp from the place where he sate. And yet v.23. *Moses* is sent for, and called to come before *Pharaoh.* How should this bee, seeing no man could stirre from his place, nor haue any light to goe before him: for there was none to be had, the darknesse was so palpable, and the aire was so thicke. Obiect.10.

Answ. I take it the word [*Then*] v.24. is to be meant thus, that *Pharaoh* sent for *Moses* after the darknesse was ended, not by candle or other light in the time of darknesse. And this answer may very well stand without further exception.

The eleuenth Allegation, *Iudg.*16.29. The Atheists make a mocke at the historie of *Sampson,* as fabulous, where it is saide, that all the Philistims came together in one house, to make sport with him, and on the roofe sate about 3000. persons to behold him while hee played, and yet there were but two pillars whereupon the whole house stood, and those also standing in the midst so neere together, that a man might reach them both with his armes. This say they is most absurd and impossible. Obiect.11.

Answ. Although the full resolution of this cauill, belongs to them that haue skill in Architecture; yet thus much may be said in way of answer: That the house might be capable of so many persons, and they also that stood aboue might well see and behold *Sampson.* For first, the whole house was not sustained by two pillars onely, but by many more, whereof two were the principall. For in likelihood the middle part whereon the whole building was knit together, from the bottome to the toppe, being the weightiest of all, was supported by two master-pillars. The other which was most outward, and lesse weightie might bee vpholden by lesser proppes, which Artificers in that kind call by the name of false-pillars. Hence it appeareth, that

Ioſeph. Antiq Iudaic. l. 5. c. 10. fine. Plin nat. hiſt. lib. 36. c. 15.

that the two maine ones ſtanding ſo nigh together, being ſhaken, the whole houſe together with them muſt needes fall. Neither will this ſeeme ſtrange, that two pillars ſhould beare vp a building of ſuch capacity; if wee doe but conſider what is recorded of *Curio* the Romane, who deuiſed the frame of a great Amphitheater, the two parts whereof were ſupported onely by two hinges, and yet was ſo large, that it contained the whole people of Rome. Secondly, olde buildings in thoſe countries were made for the moſt part, with open roofe. Againe, they were full of windowes on euery part like vnto great gates: and that they might bee the more fit for ſight from aboue, they were reared vp in ſome ſort after the manner of the Egyptian *Pyramides*, wider below, and narrower aboue, towards the top. And by this meanes it is probable, not onely that they might containe a great company, but that all thoſe which ſtood about the ſides, and vpon the roofe, might very well beholde what *Sampſon* did below; ſpecially conſidering that hee ſtood in the middeſt of the Theater, betweene the two middle pillars.

Obiect. 12.

The twelfth Allegation. *Sam.* 16. 19. &c. it is ſaid that *Dauid* plaied before *Saul*, and that *Saul* knew him. But chap. 17. 55. when he was to fight with *Goliah*, *Saul* knew him not. Here is a plaine contradiction in the Atheiſts iudgement.

Anſw. This ſort of men doe ſtill bewray their groſſe ignorance, both in the matter and in the order of Scripture. For the word of God doth not alway ſet downe things, as they follow in order of time iuſt one after another: but ſometime it doth anticipate, putting ſuch things in former hiſtories, as are alreadie done and accompliſhed, which in regard of their euent ſhould be related afterward. Sometime againe it vſeth by recapitulation to declare things as following in order of time, which doe properly belong to a former narration. An example of the latter (to omit many other that might bee brought) is the text alleadged. For that part of the 16. chap. from the 19. v. to the ende, ſhould by order of hiſtorie follow the 17. as will eaſily appeare by comparing the place. And the like diſplacing of things ſaid and done, is elſe-where to bee found in the Scriptures. Which beeing conſidered, the Atheiſts ſuppoſed Contradiction, falls to the ground. For *Dauid* was to fight with *Goliah* before hee plaied before *Saul*, and though he was then

then not knowne, yet *Saul* after that time tooke better knowledge of him.

The thirteenth Allegation is out of 2. *Chron.*21.2. where the Papiſt plaies the right Atheiſt, in going about to improoue the originall copies. There (ſaith he) *Iehoſaphat* is called king of Iſrael, when as indeede he was king of *Iudah*, and ſo he is called in the former booke of Chronicles. In like manner, *Ahaz* is tearmed king of Iſrael, 2. *Chron.*28.19. whereas the truth is, he was king of Iudah. Obiect.13.

Anſw. After the death of *Salomon* the kingdome was diuided, and the tenne tribes were called Iſrael, and the other two *Iudah* and *Beniamin* did beare the name of *Iudah*. Now after the diuiſion, for ſome time, the name of Iſrael, common to both ſides, was giuen to either, and both of them were named after it. And ſo in this reſpect *Iehoſaphat* and *Ahaz* may well bee tearmed kings of Iſrael. Againe, the name of Iſrael ſundry times in Scripture, and namely in the Prophets, is taken onely for the two Tribes; which bare the name of *Iudah* after the defection. And thus alſo might *Ahaz* haue that name giuen vnto him, though he were king of Iudah. Furthermore, the word Iſrael, is ſometimes put for a true worſhipper of God, that is, for him that is a Iew not without but within, not in the letter, but in the ſpirit, *Rom.*2.29. Thus our Sauiour ſaith of *Nathanael*, Ioh.1.48. *Behold a true Iſraelite, in whom is no guile*, that is, a man of an vpright heart, that ſerueth God in ſpirit and in truth. And in this ſenſe *Iehoſophat* might bee tearmed king of Iſrael, becauſe hee was a king and patrone of all true worſhippers of God. For euen then the Iſraelites ſorted themſelues together, and the godly among them came to liue vnder him in Iudah, though the diſtinction of the kingdomes did ſtill remaine.

The fourteenth Allegation is out of *Act.*7.16. where the Papiſts and Atheiſts alleadge the Scripture to bee contrary to it ſelfe: in that there it ſaith, *Abraham* bought a field of *Emor*, when as *Geneſ.* 33.19. the ſame field was bought by *Iacob*. Obiect.14.

Anſw. 1. Some ſay that there is a fault, becauſe *Abrahams* name is put for *Iacob*. Yet not a fault of the Bible, but of them that wrote out the Bible. Neither doth this diminiſh the authoritie of Scripture, though the penmen did erre and ſlippe

in writing, so long as wee may finde out the truth by Scripture.

2. *Ans.* That this field was bought twice: First by *Abraham*, and then afterward recouered by *Iacob*, that hee might maintaine his fathers possession.

3. *Answ.* That *Abrahams* name is here put for his posterity, as Israels name is otherwhere giuen to his children, yea not onely to his children, but also to his fathers *Isaack*, and *Abraham*. For *Exod.* 12.40. it is said, *The abode of the children of Israel while they dwelt in Egypt, was* 430. *yeares*, which cannot bee true vnlesse the abode of *Abraham* and *Isaack* be therein excluded. Now if the name of the successour may bee giuen to his ancestors, much more may the name of the ancestors be giuen to the posterity.

CHAP. IV.

Of Religion.

THE third Question concerning man, as hee stands in relation to God, is touching Religion: where it is demanded.

What is that Religion that is due vnto the true God?

Answ. The name Religion, is not alwaies taken in one and the same sense. For sometime it is vsed, to signifie the whole bodie of doctrine, reuealed in the written word, that teacheth and prescribeth whatsoeuer is to bee beleeued or practised, as necessarie to saluation. Otherwhiles it is put for the inward vertue of the minde, where the same doctrine is beleeued, and the duties therein required, practised, and performed to the Maiestie of God. And beeing thus taken, it is called by the name of *Pietie* or *Godlinesse*, in the Scripture. And in this second sense I take it in this place.

Now Religion or Pietie, hath two distinct parts. The first, is knowledge of God; the second, the worship of God. These two are notably described by *Dauid*, in his last will and Testament, wherein

wherein he commends vnto *Salomon* his sonne before all other things, the care and loue of Religion and Pietie; the summe whereof, hee reduceth to these heads; the knowledge of God, and worship of God. 1. *Chron.* 28. 9. *And thou* Salomon *my sonne KNOWE thou the God of thy father, and SERVE him with a perfect heart, and with a willing minde.*

According to this difference of heads, are the Questions concerning religion to be distinguished: and these are principally two. First, how God is to be knowne, and then how he is to be worshipped.

I. Question.

How God is to bee conceiued in our minds, when wee performe any seruice or worship vnto him?

FOr answer hereto, this ground is first to be laid, that we must not, neither can possibly knowe or conceiue God as he is himselfe. For so he is infinite; & therefore incomprehensible in regard of vs. But we are to conceiue him so, as he hath and doth reueale himselfe to vs in his creatures, principally in his word. The truth hereof may appeare in this one example (to alleadge no more) when *Moses* desired to see the glory and Maiesty of God, for a further confirmation and assurance of his calling, answer was made him by God, that he could not see his face, but he should see his backe parts, as hee passed by him. The meaning of this answer is, that God would manifest his glory vnto him by his effects, by which as by a glympse or imperfect representation, he might discerne some part of his Maiestie, so farre forth as he was able in the infirmitie of flesh and blood, to behold the same. But the perfect and full sight thereof, no creature was euer able to attaine vnto, it being reserued for the life to come; when (and not before) they shall see him as he is in himselfe, face to face.

This Ground beeing laid, the full answer to the Question I propound in foure rules.

I. *Rule.* When we are to pray, or to worshippe God, we must

not conceiue him, in the forme of any earthly or heauenly, bodily, or spirituall creature whatsoeuer: for thus not to conceiue him, is a degree of conceiuing him aright.

II. Rule. God must be conceiued of vs, not by his nature, but by his attributes, and works. By his attributes as that he is infinite in mercy, iustice, goodnesse, power, &c. By his workes of creation, and gouernment of the world, of redemption, &c. Thus the Lord reuealed himselfe to *Moses*, Exod. 6. 14. *I AM hath sent me vnto you*: that is, one which hath his being in himselfe, and of himselfe, that giues being to all creatures by creation, and continues the same by his prouidence: one that giues a beeing and accomplishment, to all his mercifull promises.

Exod. 34. 6. When the Lord appeared to *Moses*, hee shewed not his face vnto him, but passed by him with a voice, *The Lord, the Lord, strong, mercifull, and gracious, long suffering, & plentious in goodnes and truth.* In which place the Lord proclaimes his name, by his

Ier. 9. 24. attributes. So in the prophecie of Ieremie, *I am he that shewes mercy, iudgement, and iustice in the land.* The same, *Daniel* confesseth in his prayer, when he saith, *O Lord God, which art great*

Dan. 9. 4. *and fearefull, keeping couenant and mercy towards them that loue thee, and keepe thy commandements.* And lastly, the author to the

Heb. 11. 6. Hebrewes. *He that comes to God, must beleeue that God is, & that he is a rewarder of them that seeke him.*

III. Rule. God must not be conceiued absolutely, that is, out of the Trinitie: but as he subsisteth in the person of the Father, Sonne, and the Holy Ghost, so hee must bee knowne and conceiued of vs. The ancient Rule of the Church is, that the Vnity must be worshipped in Trinity, & the Trinitie in Vnitie.

By this doe the protestant Churches, differ from all other assemblies of worshippers. The Turke conceiues and worships a God, creator of heauen and earth, but an abstracted God, which is neither Father, Sonne, nor holy Ghost. The Iew worshippeth God, but out of Christ, and therefore a feigned and Idol-God. The Papist in word acknowledgeth and so worshippeth God, but indeede makes God an Idol, because hee worships him not in a true, but in a feigned Christ, that sits at the right hand of the Father in heauen, and is also in the hands of euery Masse-Priest, after the words of consecration. But the Protestant knowes God, as he will be knowne and consequently worships him as he will be worshipped, in Father, Sonne, and Holy Ghost.

IV. Rule.

IV. *Rule.* When wee direct our prayers, or any worship to any one person, wee must include the rest in the same worship; yea, further, wee must retaine in minde the distinction and order of all the three persons, without severing or sundring them; for so they are named, and propounded in the Scriptures. The reason is, because as they are not severed but conioyned in nature, so they neither are, nor must bee severed, but conioyned in worship. For example: the man that prayes to God the Father for the forgiuenesse of his sinnes, must aske it of him for the merit of the Sonne, and by the assurance of the Holy Ghost. Againe, hee that prayes for remission of his sinnes, to God the Sonne, must pray that hee would procure the Father to graunt his pardon, and withall assure it by his spirit. He also that praies for the same to God the Holy Ghost, must pray that he would assure vnto him the remision of his sinnes, from the Father, by, and for the merit of the Sonne. Math. 28. 19. 1 Ioh. 5. 7.

CHAP. V.

Of the second part of Religion touching the Worship of God: and first of the inward worship.

II. Question.

How God is to be worshipt and serued.

FOr the full answer hereof, we must remember that the worship of God is twofold; inward or outward. Inward, is the worship of the minde, the heart, the conscience, will, and affections; for man by all these ioyntly, and severally, performeth worshippe and seruice to his Creator. The outward is that worshippe whereby the inward is testified outwardly in the speech and actions. The former of these two, is the spirituall worship of the inward man, and the very ground and foundation of all true worship of God: for God is a spirit; and therefore must bee worshipped in spirit, that is, in the minde, conscience, will, and affections. Indeede all the worshippe of God is spirituall, euen that which Ioh. 4. 24.

we call outward; yet not of it selfe, but by vertue of the inward, from which it proceedeth.

Sect. 1.

Adoration.

The heads of Inward worship are two; Adoration of God, and cleauing to God. For as they are two different actions of the heart, so they may fitly bee tearmed two distinct parts of Gods worship. This distinction is in some part, propounded by *Moses*, where he exhorteth the Israelites, *to feare Iehouah their God, to adore him, to cleaue vnto him, & to sweare by his name.*

Deut. 10. 20.

Adoration, is that part of Gods worship, whereby a man, vpon a vile and base estimation of himselfe, as being but dust and ashes submits and subiects his soule to the glory and Maiestie of God.

This hath two principall grounds in the heart: which if they be wanting, there can be no true worship of God. The first is Abnegation or deniall of our selues, when wee esteeme our selues to be meerely nothing. The second is exaltation, or Advancement of Gods maiesty, aboue all the things in the world. Examples of these we haue many in the Scriptures: as of *Abraham*, who called God *his Lord*, and himselfe *dust and ashes*: of the Angels, whom in a vision the Prophet saw standing before God, with one wing couering their feete, which signified the abasing of themselues; and with another couering their faces, which betokened their adoration of the Maiesty of God. Of *Daniel*, when he confesseth, *To thee, O Lord, belongeth righteousnesse it selfe, but to vs shame and confusion of face.* Lastly, of the woman of Canaan, who calls Christ *Lord*, and her selfe, *a dogge.*

Gen. 8. 27. Esa. 6. 2.

Dan. 9. 7.

Math. 15. 27.

Now in Adoration, there are foure Vertues; Feare, Obedience, Patience, Thankfulnesse.

Feare, is a great part of the worship of God: which I prooue by two places laid together, *Esa.* 29. 13. *Math.* 15. 8, 9. wherein Feare and Worship, are taken for one and the same thing: for that which *Esay* calls *Feare*, *Matthew* calls *Worship*. Now in this feare, there be two things that serue to distinguish it from all other feares.

First, it is absolute: for by it God is reuerenced absolutely. Saint *Paul* exhorteth to yeeld tribute, feare, and honour to the Magi-

Rom. 13. 7.

Magistrate, not for himselfe, but for God, whose minister he is. And our Sauiour saith, *Feare ye not them which kill the body and are not able to kill the soule, but rather feare him which is able to destroy both soule and body in hell.* As if he should say, I allow and command you to feare men, onely for God, who hath set them ouer you, but feare God for himselfe. Math. 10.28.

Secondly, it makes a man, first of all, to feare the offence of God, and then the punishment and iudgement. For it is not a feare of the offence alone, but of the offence and punishment together, and of the offence in the first place: *Mal.* 1.6. *If I be a Lord, where is my feare?* And where it is said in *Matthew, but rather feare him that is able to cast body & soule into hell fire;* there is commanded a feare of God, in regard of his anger. We feare the sword of man, and that lawfully, why then may wee not feare the punishment of God? If it be said, this is a seruile feare to feare the punishment, and agrees not to Gods children: I answer, slauish feare is, when a man onely feares the punishment, and not the offence of God, or at least the punishment more then the offence. Math. 10.28. Rom. 13.4.

The second vertue of Adoration, is inward Obedience of the hidden man of the heart. The Lord preferres this obedience before all sacrifice, 1. *Sam.* 15.22. This standeth in two things. First, in yeelding subiection of the Conscience to the commandements, threatnings, and promises of God, so as wee are willing, that it should become bound vnto them. Secondly, when the rest of the powers of the soule, in their place and time, performe obedience vnto God. And by this meanes doe we bring into captiuitie, euery thought vnto the obedience of Christ, as *Paul* speaketh, 2. *Cor.* 10.5.

The third vertue of Adoration, is Patience; which is, when a man in his afflictions, submitteth his will to the will of God, and quieteth his heart therein, because God sendeth afflictions. This was *Dauids* counsell, *Be silent before the Lord, and alwaies waite vpon his pleasure.* And his practise, when in trouble he resigned himselfe into the hands of God, and said, *Lord, if I please thee not, loe I am here, doe with me as seemeth good in thine eyes.* This patience is a part of Gods worship, because it is a kind of obedience. Psal. 37.7. 1. Sam. 15.26.

The fourth vertue of Adoration, is, Thankfulnesse to God: which shewes it selfe in two things. First, in an acknowledge-

ment of the heart, that our selues and whatsoeuer we haue, is Gods, and proceedeth from his blessing alone. Secondly, in a consecration of our bodies, soules, liues, callings, and labours to the honour and seruice of God. Thus much of the first head of Inward worship, or the first action of the heart, standing in Adoration.

Sect. 2.

Cleauing to God.

The second Action of the heart in Inward worship, or the second part thereof, is Cleauing vnto God. Now we cleaue vnto God by foure things: by Faith, Hope, Loue, and inward Inuocation.

By faith, I meane true iustifying faith, whereby we rest vpon Gods mercy for the forgiuenesse of our sinnes, and life euerlasting: and vpon his prouidence, for the things of this life. Thus *Abraham*, being strengthened in this faith, and relying by it vpon Gods promises made vnto him, gaue glory vnto God, *Rom.* 4.20. This Sauing faith, is the very roote, and beginning of all true worship. For Loue, which is the fulfilling of the Law, must come from it. 1. *Tim.* 1.5.

The second is Hope, which followes and depends vpon faith: and it is that grace of God, whereby with patience we waite the Lords leisure, for the performance of his promises, especially touching redemption, and life eternall. *If wee hope* (saith *Paul*) *for that wee haue not, we doe with patience expect it*, Rom. 8.25.

The third, is Loue of God; which hath two effects in the heart. First, it makes the heart to cleaue vnto God, and to be well pleased with him simply for himselfe. In this manner God the father louing Christ, testifieth that *he was well pleased in him*, Math. 5.17 Secondly, it mooues the heart, to seeke by all meanes possible, to haue true fellowship with God in Christ. This the Church notably expresseth in the Canticles.

The fourth, is Inward praier, or Inuocation of the heart; and it is nothing els, but the lifting vp of the heart vnto God, according to his will, by desires and grones vnspeakable. Or, it is a worke of the heart, whereby it flies vnto God for helpe in distresse, and makes him a rocke of defence. When the children of Israel were afflicted, *They remembred that God was their strength*,

strength, and the most high God their redeemer, Psal. 78. 35. Of this kinde of prayer *Paul* speakes, when he saith, *pray continually*, 1. Thess. 5. 17. For solemne prayer conceiued, and vttered in forme of words, cannot alwaies be vsed: but we are to lift vp our hearts vnto God, vpon euery occasion, that by inward and holy motions and affections, they may be (as it were) knit vnto him.

Now to conclude this point touching Inward worship, wee must remember that it alone is properly, simply, and of it selfe the worship of God: and the Outward is not simply the worship of God, but onely so farre foorth as it is quickned by the Inward, and grounded vpon it. For God is a Spirit: and therefore the true worship that is done vnto him, must be performed in spirit and truth, *Ioh.* 4. 24.

CHAP. VI.

Of the outward worship of God, and the first head thereof, Prayer.

THus much of the Inward worship of God. The Outward is that, which is performed by the body externally, either in word or deede. To this belong many particulars, which I will reduce to eight seuerall heads.

1. Prayer.
2. The hearing of the word preached.
3. The vse of the Sacraments.
4. Outward Adoration.
5. Confession.
6. An Oath.
7. Vowes.
8. Fasting.

Touching Prayer conceiued and vttered by the voice, there are many Questions of Conscience; the principall whereof are foure.

I. Question.

I. Question.

Lawfull prayer.

How shall a man make a lawfull and acceptable praier to God?

Answ. The word of God requires many conditions in making prayer to God: they may all be brought to three heads. Some of them goe before the making of prayer, some are to be performed in the act of prayer, some after prayer is ended.

Sect. 1.

Conditions before praier.

Conditions to be obserued before prayer are three.

First, hee that would make such a prayer as God may bee pleased to heare, must repent. *Esa.*1.15. God would not heare the prayers of the Iewes, because their *hands were full of blood*: that is, because they had not repented of their oppression and crueltie, *Ioh.*9.31. *God heares not sinners*: that is, such as liue and lie in their sinnes, and turne not vnto God by true repentance. 1.Ioh.3.22. *By this we know that God heares our praiers, if we keep his commandements.* I adde further, that the man which hath before-time repented, must againe renew his repentance, if hee desire that his praiers should be accepted. For the very particular sinnes of men, whereinto they fall after their repentance, doe hinder the course of their praiers, from hauing accesse vnto God, if they be not repented of. And for this cause, the worthy men of God the Prophets in the olde Testament, doe vsually in the beginning of their praiers, still humble themselues, and confesse their sinnes; as we may see in the example of *Daniel*, chap.9.v.5,6,&c. and of *Ezra*, chap.9.v.6.&c.

Secondly, before a man make a prayer, hee must first (if neede require) bee reconciled vnto his brother. *If thou bring thy gift to the altar, and there remember thy brother hath ought against thee, leaue thy gift before the altar, and goe thy way,* first be reconciled to thy brother, *and then come and offer thy gift,* Mat.5.23. *When ye shall stand and pray, forgiue, if ye haue any thing against any man, &c.* Mark.11.25.

Thirdly,

Thirdly, hee that is to pray, must prepare himselfe in heart and minde, as one that is to speake familiarly with God.

In this preparation, foure things are required. First, the mind is to bee emptied of all carnall and worldly thoughts. Secondly, there must bee in the minde, a consideration of the things to be asked. Thirdly, a lifting vp of the heart vnto the Lord, *Psal.* 25.1. Fourthly, the heart must be touched, with a reuerence of the maiestie of God, to whom we pray, *Eccl.* 5.1. *Be not rash with thy mouth, nor let thy heart be hasty to vtter a thing before God.* For the neglect hereof, the Lord threatneth to bring a iudgement vpon the Israelites, *Esay* 29.13,14.

Sect. 2.

The second sort of Conditions, are those that are required in prayer, and they are in number eight. Conditions in prayer.

I. Euery petition must proceede from a liuely sense, and feeling of our owne wants, and of our spirituall pouertie. For without this, no prayer can bee earnest and hearti e; and consequently become acceptable vnto God. For example, when wee pray that Gods name may bee hallowed, wee must in making that petition, haue in our hearts a sense of the corruption of our nature, whereby wee are prone to dishonour the name of God.

II. Our prayer must proceede from an earnest desire of that grace which wee want: and this desire is indeede prayer it selfe. *Moses* vttering neuer a word, but groning in the spirit vnto God, in the behalfe of the Israelites, is said, to *cry vnto the Lord.* Exod. 14.15. *We know not* (saith Paul) *what to pray as we ought, but the Spirit it selfe maketh request for vs with sighes that cannot be expressed,* Rom. 8.26.

III. The petition must proceede from sauing and true iustifying faith. The reason is, because without that faith, it is impossible that either our persons, or our prayers, or any other action we doe, should please God, *Heb.* 11.6.

IV. Euery petition must bee grounded vpon the word of God, and not framed according to the carnall conceit and fansie of mans braine. *And this is the assurance that we haue in him, that if we aske any thing ACCORDING TO HIS WILL, he heareth vs,* 1. Ioh. 5.14. Now we haue a double ground of our prayer,

prayer in Gods word; a commandement to make the prayer, either generall or particular; and a promise that our requests shall be granted.

Here wee must remember two rules. First, Things to be asked are either spirituall, or temporall. Spirituall are such, as concerne God; whereof some are more necessary to saluation, as remission of sinnes, faith, repentance, and such like: some are lesse necessary, as hope, ioy in the feeling of Gods mercie in distresse, &c. Temporall things are such, as belong to this life, as meate, drinke, cloathing, preferment, and such like.

Now touching things spirituall, that are more necessarie to saluation, wee are to pray for them absolutely, without any exception or condition. But for things lesse necessary to saluation, and for temporall blessings, wee must aske them at Gods hand with this condition; if it bee his will and pleasure, and so farre forth, as hee in his wisedome shall iudge to be most expedient for vs. Heerein wee must follow the example of Christ, who in his agony prayed to his Father to take that cuppe from him, yet with this condition, *Not my will, but thy will be done.* The reason is this: Looke how farre forth God commands vs to aske, and promiseth that we shall receiue, so farre forth are wee warranted to aske, and may hope to receiue. Now God commands vs to aske, and promiseth vs the first sort of spirituall things, freely and simply, without any condition or exception: But the other sort of spirituall things, that are lesse necessary, and temporall blessings, hee promiseth vs with condition; and therefore in like sort ought we to aske them.

The second Rule is: We must not in our prayer, binde God to any circumstances of time, place, or measure of that grace, or benefit which we aske.

V. Our prayers beeing thus framed (as hath beene said) are to be presented and offered to God alone, and to none but him. For first, none else can heare all men, in all places, at all times; and helpe all men, in all places, and at all times, but onely hee. Againe, the spirit of God makes vs to pray, and in prayer to call him *Abba*, Father. Furthermore, all prayer must be grounded vpon the word; wherein we haue not the least warrant, either expressely set downe, or by consequent implyed, to preferre our sutes and requests to any of the creatures.

VI. Prayer is to bee presented to God, in the name, merit, and

and meditation of Chriſt alone. For we our ſelues are not worthy of any thing, but ſhame and confuſion. Therefore wee cannot pray in our owne names, but muſt pray onely in the name of Chriſt. Our prayers are our ſacrifices, and Chriſt alone is that Altar, whereon wee muſt offer them to God the father. For this Altar muſt ſanctifie them, before they can be a ſacrifice of a ſweet ſmelling ſauour vnto God. Hence it is, that not onely our petitions, but all other things, as *Paul* wiſheth, are to be done in the name of *the Lord Ieſus*, Coloſſ. 3. 17. And Chriſt himſelfe ſaith, *Whatſoeuer you aske the Father* in my name, *he will giue it you*, Ioh. 16. 23.

VII. There muſt be in prayer, Inſtancie and Perſeuerance. The heart muſt be inſtant, not onely in the act of prayer; but afterwards till the thing asked, be granted. This Inſtancy, is commended vnto vs in the parable of the widdow, and the vnrighteous iudge, *Luk.* 18. 1. Hereunto the Prophet exhorteth, when he ſaith, *---keepe not ſilence, and giue the Lord no reſt, &c.* Eſa. 62. 7. And S. *Paul* in like manner wiſheth the Romanes, *to ſtriue with him by praiers to God for him*, Rom. 15. 30.

VIII. Euery true prayer, muſt haue in it ſome thankſgiuing vnto God for his benefits. *In all things let your requeſts be ſhewed vnto God in prayer and ſupplication*, with giuing of thanks, *Phil.* 4. 6. Chriſt himſelfe, gaue direction touching this, in that forme of prayer which he taught his Diſciples, *For thine is the kingdome power and glory.*

Sect. 3.

The third ſort of conditions, are thoſe which are required after prayer; and they are ſpecially two. Conditions after prayer.

The firſt is, a particular faith, whereby he that praieth, muſt be aſſured that his particular requeſt ſhall bee granted. Marke, 11. 24. *Whatſoeuer ye deſire when ye pray, BELEEVE that ye ſhal haue it, and it ſhall be done vnto you.* And that he may haue this particular faith, he muſt firſt haue that whence it ariſeth, namely, true iuſtifying faith, ſtanding in a perſwaſion of of his reconciliation with God.

The ſecond is, that a man muſt *doe and practiſe* that, which he praies for; and hee is not onely to pray for bleſsings, but

alſo

also to vse all the lawfull meanes he can, whereby the blessings he asketh, may be obtained. For example: As thou praiest for the pardon of thy sinnes; so thou must leaue thy sinnes, and vse all good meanes, whereby the same may be mortified and crucified. And the like is to be done in all other things, which we aske of God.

Thus we haue the first Question of conscience resolued touching Prayer; that then the prayer is acceptable to God, when he that prayeth obserueth as much as in him lyeth, all these conditions before, in, and after prayer.

II. Question.

Of Imprecations.

Whether may a man lawfully make Imprecations, that is to say, pray against his enemies? and how farre foorth is it lawfull?

Sect. 1.

For answer to this, wee must marke and obserue sundry distinctions, and differences.

First, we must distinguish betweene the *cause*, and the *person* that defends and maintaines the cause. The euill cause which an euill man defendeth, is to be condemned of vs; and wee may alwaies, and that lawfully, pray against it; but we may not in like sort, condemne and pray against his person.

Secondly, we must distinguish of the persons of our enemies. Some be priuate enemies, some publike. Priuate, I call those, which be enemies of some particular men, and are against them, in regard of this or that cause or matter, and yet are not enemies of God, or of his truth. Publike are those, which are not onely our enemies, but the enemies of God, of his kingdome, of his truth, and religion. Now we may not pray against priuate enemies: we may (as before) pray against their euill cause, but not against their persons: Matth. 5. 44. *Bless them that curse you, do good to them that hate you, & pray for them which hurt*

hurt you and persecute you. And we are commanded to loue our enemies as our selues.

Againe, publike enemies of God and his truth, are also of two sorts, either Curable or Incurable. Curable are such, as offend of ignorance, or some other humane frailtie, so as there is some hope of their conuersion, and repentance. Wee must not pray against the persons of these, but onely against their dealings and badde causes, and pray for their persons, and for their conuersion. Thus Christ prayed for those that crucified him: *Father, forgiue them:* and *Stephen, Act.* 7. for them that stoned him. Vncurable, are those that sinne obstinately, and of malice, so as there is no hope of their amendment and conuersion.

And further, for the better answering of this Question, wee must marke another distinction. There are two sorts of men, that are to make prayer vnto God. Some that haue extraordinary gifts, as the Prophets and Apostles. Now hee that is an extraordinary man, hath and must haue these two gifts; namely, first, a spirit of Discerning, to discerne and iudge whether the person against whom hee praies, be incurable or no: and secondly a pure Zeale of Gods honour and glory. The extraordinary man, that is qualified with these two gifts, may pray not onely against the cause of him, that is an enemie to God, but against his person. Thus *Dauid* did, especially in the 109. Psal. which Psalme is full of terrible curses, against his particular enemies, and *typically* against *Iudas*. For hee had the spirit of discerning, by which hee knew that they were incurable enemies; and a pure zeale of the glorie of God, which made him breake out into such imprecations. So *Paul* prayes, *Gal.* 5. 12. that they *might bee cut off which troubled the Church, &c.* 2. Tim. 4. 14. hee prayes directly against the person of *Alexander* the coppersmith, that had done him much wrong, *The Lord reward him according to his workes.* Which must not seeme strange: for *Paul* had in that imprecation, the Spirit of prophecy, and consequently both the spirit of discerning, and of pure zeale: and therefore he might pray against him as he did.

But for Ordinary men, such as haue nothing but ordinary gifts, and want the spirit of discerning, and haue also a zeale mingled with choler, stomacke, anger, and hatred; they may vse no extraordinary prayer against the person of any man.

man. All that they may do, is to pray, that God would restraine their malice, hinder their badde practises, and turne them to his glory, and the good of his Church. Therefore *Act.* 4.29. when there had beene a Councell holden at Ierusalem, against the Apostles *Peter*, and *Iohn*, in the first beginning of the great persecution of Christians, in the primitiue Church, it is said, that *they departed from the assembly, and prayed* together with the rest of the Church, in this manner; *And now, O Lord, behold their threatnings, &c.* Wherein they prayed not against the Councell, nor against the men that sate in councell, but against their proceedings, courses, deuises, and threatnings. And their practise, may bee a patterne for ordinary men to follow. In *Luk.* 9. 54. the Disciples asking our Sauiour Christ, whether they should call *for fire from heauen, to destroy his enemies*, he sharpely reproueth them, for their intemperate heate against the Samaritans, and tells them, that they had not that extraordinary Spirit, to effect such a thing, because they were but ordinary men. Ordinary men therefore may not pray against the persons of Gods enemies. The Pope at this day is a professed enemie to Christ, and his Gospel, yet no man may pray against the person of the Pope, but onely against his state, kingdome, and regiment, which is Antichristian; whereby hee sets himselfe against God, and his kingdome.

Sect. 2.

Vpon the answer to this question, there followeth an other. Sundrie Psalmes of *Dauid* are Psalmes of Imprecation, wherein *Dauid* curseth his enemies fearefully, especially in the 109. Psalme; now all these psalmes were penned for our vse: It may therefore bee demanded, how wee may vse these, and such like, when we reade or sing them?

Answ. I. Wee must not vse them as *Dauid* did, namely, as prayers against the persons of our enemies, but onely as prophecies against the enemies of God, wherein the punishment of incurable men, that were enemies to God and his truth, is fore-tolde. For wee haue not, as *Dauid* had, an extraordinarie spirit, or a pure zeale: therefore we cannot pray as he did.

II. I answer, whereas these Imprecations were directed against particular enemies, we may vse them in some sort as praiers

prayers, but how? as generall prayers against all the incurable enemies of God, not against any particulars among the Iewes, Turkes, or Papists. And therefore as we may vse these Imprecations as prayers, so wee must vse them without any particular application, to the persons of any particular men.

III. Question.

What be the particular Circumstances of Prayer?

Of the Circumstances of Prayer.

Answ. They are chiefly foure. I. The voice, or speech. II. the gesture. III. The place where. IV. The time when.

Sect. I.

Concerning the Voice, this Question may be mooued; Whether a Voice or words, are to be vsed in prayer, or no?

Of the Voice in prayer.

Anſ. Praier is either Publike, or Priuate. In publike prayer, a forme of words must alwaies be vsed, in a knowne, plaine, and distinct voice. The reasons are these. First, the Minister is the mouth of the whole Congregation in prayer, as hee is the mouth of God to the people in preaching. Now as the Minister is their mouth to God in prayer, so the people must giue their assent, and approbation to his prayer, by the word, *Amen.* But there can be no professed and publike assent, without a voice. Secondly, God is the Creator, not onely of the soule of man, but also of his bodie; and we blesse God, not onely with the heart, but also with the tongue: therefore the whole man must pray in publike. Iam. 5. 9.

Now in priuate prayer, made in priuate and secret places, by priuate persons, the Voice is profitable, but not simply necessarie. It is profitable, because it stirreth vp the affections of the heart; it serueth also to keepe the wandring minde in compasse, to expresse the affection, and to procure attention of the heart to the prayer. Yet it is not simply necessary. For a man is not bound in conscience, to vse a forme of words, in all his prayers. *Moses* prayed, he spake neuer a word, and yet it was a prayer: for the Lord saies vnto him, *Exod.* 12. 15. *Why criest thou?*

thou? *Anna* praying in the Temple, *her lippes did moone onely, her voice was not heard*, and yet shee is said to pray, 1. *Sam.* 1. 13. Againe, the Spirit is said to pray in the Elect, *with grones that cannot be vttered*, and yet the Holy Ghost giues them the name of prayers. *Rom.* 8. *Paul* biddes vs *pray continually*, which is not to bee vnderstood of a continuall vse of a forme of words, but of the groanes and sighes of the heart, which may bee made at all times.

Out of this Question ariseth another.

Whether it be lawfull, when we pray, to reade a set forme of prayer? for some thinke that to doe so, is a sinne.

Answ. It is no sinne; but a man may lawfully, and with good conscience doe it.

Reasons. First, the Psalmes of *Dauid* were deliuered to the Church, to bee vsed and read in a set forme of words, and yet the most of them are prayers. Secondly, to conceiue a forme of prayer, requires gifts of memorie, knowledge, vtterance, and the gifts of grace. Now euery child and seruant of God, though hee haue an honest heart, yet hath hee not all these gifts; and therefore in the want of them, may lawfully vse a set forme of prayer; as a man that hath a weake backe, or a lame legge, may leane vpon a crutch.

It is alleadged, that set formes of prayer, doe limit and bind the Holy Ghost.

Ans. If we had a perfect measure of grace, it were somewhat, but the graces of God are weake and small in vs. This is no binding of the Holy Ghost, but a helping of the spirit, which is weake in vs, by a crutch to leane vpon: therefore a man may with good conscience, vpon defect of memorie and vtterance, &c. vse a set forme of prayer.

Sect. 2.

Of Gesture in prayer.

The second Circumstance, is the Gesture. Concerning which it is demanded, what kind of gesture is to be vsed in praier? whether kneeling, standing, sitting, or the holding vp the hands, or head to heauen, or bowing the bodie to the earth?

Answ. God in his word hath not prescribed any particular gesture of the body: and therefore our consciences are not bound to any in particular. Besides that, Religion stands not pro-

properly in bodily actions, and gestures. Yet touching gesture, the word of God giues certaine generall rules to bee obserued in praiers, both publike and priuate.

In Publicke praier, these rules of Gesture are prescribed. First, when publike prayer is made in the congregation, our gesture must alwaies be comely, modest, and decent. Secondly, all gesture vsed publikely, must serue to expresse, as much as may be, the inward humilitie of the heart without hypocrisie. Now these kinds are manifold. Some concerne the whole body, as the bowing thereof, the casting of it downe vpon the ground; some againe concerne the parts of the body, as lifting vp of the head, the eies, the hands, bowing the knees, &c. Touching these, the Scripture hath not bound vs to any particulars; but in them all, we must haue regard, that they serue alway to expresse the humility of our hearts before God. Thus haue the Holy men of God behaued themselues; yea the Holy Angels standing before the Arke, doe couer their faces, in token of reuerence of the maiesty of God, *Esay.* 6. 2. Thirdly, we must in publike praier, content our selues to follow the laudable fashion, and custome of that particular Church, where wee are. For, to decline from customes of particular Churches, in such cases, often causeth schisme and dissensions.

In priuate praier, done in priuate and secret places, there is more liberty. For in it we may vse any gesture, so it be comely, and decent, and serue to expresse the inward humility of our hearts. An ancient writer is of opinion, that it is an vnreuerent, and vnlawfull thing, to pray sitting. But both the learned before, in, and after his time, haue iudged his opinion superstitious; especially considering that Religion stands not in the outward gesture of the body, and it skills not much what that is, so the inward humilitie of a syncere heart bee expressed thereby.

Sect. 3.

The third Circumstance, is the place. Where Question is made, In what place we must pray? *Answ.* In regard of conscience, holinesse, and religion, all places are equall, and alike in the New Testament, since the comming of Christ. The house or the field, is holy as the Church: And if we pray in neither of The place of prayer.

them, our prayer is as acceptable to God, as that which is made in the Church. For now the daies are come, that were foretold by the Prophet, wherein *a cleane offering* should be offered to God *in euery place*. Mal. 1. 11. which *Paul* expounds, 1. *Tim.* 2. 8. of pure and holy praier, offered to God in euery place. To this purpose, Christ said to the woman of Samaria, *Ioh.* 4. 25. that *the time should come, When they should not worship in Ierusalem, or in Samaria; but the true worshippers of God, should worship him in spirit and in truth*, whereſoeuer it be.

Yet neuertheleſſe, for order, decency, and quietneſſe sake, publike prayer must bee made in publike places; as Churches and Chappels, appointed for that vse. And priuate prayer, in priuate houses and clozets, *Math.* 6. 5.

Now the opinion of the Papist is otherwise: For hee thinkes that in the new Testament, hallowed Churches are more holy then other places are, or can be; and doe make the prayers offered to God in them, more acceptable to him then in any other; and hereupon they teach, that priuate men must pray in Churches, and priuate prayers must bee made in Churches, if they will haue them heard. For proofe hereof, they alleadge the practise of some particular persons in the Scriptures. Of *Anna*, who praied priuately in the temple, *Luk.* 2. 37. Of *Daniel*, who in his exile, desired greatly to haue recourse vnto the temple. And of *Daniell*, who is said to looke out at the window, toward the temple, and pray. *Dan.* 6. 10.

Answ. The places are abused by the Popish Church. For there is a great difference betweene the temple at Ierusalem in the old Testament, and our Churches in the new. That was built by particular commandement from God: so were not our Churches. That was a type of the very body, and manhood of Christ, *Heb.* 9. 11. And of his mysticall body, Col. 2. 7. Againe, the Arke in the temple was a pledge, and signification of the couenant, a signe of Gods presence, a pledge of his mercy, and that by his owne appointment: for it was his will there to answer his people: but the like cannot bee shewed of our Churches or Chappells. 1. Sam. 7.

It will bee saide, that the Sacrament is a signe of Gods presence, for in it God is present after a sort. *Answ.* It is true Christ is present in the Sacrament, but when? not alwaies, but then onely when the Sacrament is administred. And the Administration

ſtration beeing once ended, Chriſt is no more preſent in the elements of bread and wine. And in the very act of celebration, he is not carnally but ſpiritually preſent.

Sect. 4.

The fourth Circumſtance, is the Time. The time of prayer.

Queſt. What are the times, in which men are to make prai-ers vnto God?

For anſwer to this queſtion, it is firſt to bee conſidered, that there is a twofold manner of praying, and conſequently two kinds of prayer. The firſt, is the ſecret and ſudden lifting vp of the heart to God, vpon the preſent occaſion. The ſecond, is ſet or ſolemne prayer. The firſt ſort of prayers, haue of ancient time beene called *Eiaculations*, or the darts of the heart. And the time of this kinde of prayer, is not determined, but is and may bee vſed at any time, without exception. This point I make plaine by theſe reaſons.

The firſt, is the commandement of God, 1. *Theſſ.* 5. 17. *Pray without ceaſing*, Eph. 6. 18. *Pray* alwaies, *with all manner of prayer and ſupplication* in the Spirit, *and watch thereunto* with all perſeuerance --- *for all Saints*. In both theſe places, by prayer and ſupplications, *Paul* vnderſtandeth the ſudden lifting vp of the heart vnto God.

Secondly, whatſoeuer we ſpeake, thinke, or doe, we muſt doe all to the glorie of God. Now God is glorified, when we doe in all things, from our hearts acknowledge his power, wiſedome, iuſtice, mercie, prouidence, and goodneſſe. And theſe wee doe acknowledge, when wee daily and hourely lift vp our hearts to him, in petition, for ſome bleſſings, and in thankſgiuing for his mercies.

Thirdly, we are ſubiect to innumerable infirmities, frailties, and wants, ſo as we cannot of our ſelues, ſo much as thinke one good thought; therefore we are euery day and hower, to lift vp our hearts to God, partly in prayer, partly in giuing of thanks, that he would make a daily ſupply by his grace.

Fourthly, Satan ſeekes by all meanes to ouerthrowe our ſoules continually; and in that regard it behoooueth vs alwayes and vpon euery occaſion, to lift vp our hearts to God, for his mercifull protection.

Fiftly, the gift of faith muſt grow and increaſe in vs day by day. And the meanes whereby it groweth and thriueth in vs, are the exerciſes of faith, not ſeldome and rare, but daily and continually vſed. Now of all the exerciſes of faith, none is more excellent, then Invocation and Thankſgiuing.

The Second kind of prayer, is ſet and ſolemne; when a man ſets himſelfe apart, to pray vnto God vſually and feruently: or, when men come reuerently and ſolemnely together into the congregation, to call vpon the name of the Lord. The word of God appoints no ſet time for this kinde, but leaues it to the libertie, wiſedome, and diſcretion of men. And the ground of this Libertie is this; There is now no difference betweene time and time, in regard of Conſcience, for performing the worſhip of God, and the duties of religion (the Sabboth onely excepted) but the principall and onely difference, is in regard of outward order and conueniencie, whereby one time may bee thought fitter then an other, and that muſt be diſcerned by the wiſedome of men. In the New Teſtament, the diſtinction of *daies* and *houres*, is taken away. *Paul* was afraid of the Galatians, becauſe they made difference *of daies, times, moneths, and yeares*, in reſpect of holineſſe and religion, *Gal.* 4.

By this doctrine, wee may ſee what to iudge of the Romane religion, touching ſet times of prayer. They preſcribe certaine houres, which they tearme *Canonicall*; and they diſtinguiſh them in this manner. The firſt, they call the *Matutine*, before the ſunne riſing. The ſecond, the *Prime*, from the firſt houre of the day, to the third. The third from thence to the ſixt houre. The fourth, from the ſixt, to the ninth. The fift, from the ninth to the twelfth, which they call *the Noone*. The ſixt, is in the euening about the Sunne-ſetting. The ſeauenth and laſt, is after the Sunne-ſetting, which they call *the Completorie*. Now in theſe ſeauen preſcribed howers, by the doctrine deliuered, I note three notable abuſes.

Firſt, in that the Popiſh Church bindes men in Conſcience to obſerue them, vpon paine of mortall ſinne: whereas in regard of Conſcience, there is no difference of times. Secondly, they binde the Maſſe-prieſt, the Deacon, Subdeacon, and the Beneficed man onely, to Canonicall houres: whereas thoſe houres differ not from others in regard of performance of Gods worſhip, neither are theſe men more bound to pray in them

them then others. Thirdly, that a man may ſay and reade his Canonicall houres, this day for the morrow, and in the morning or after dinner for the whole day; wherein wee may ſee their groſſe ſuperſtition.

IV. Queſtion touching prayer, is,

How their mindes are to be pacified, which are troubled by ſundrie accidents, that fall out in their praiers.

Theſe Accidents are principally three.

Firſt, when they ſhould pray, they cannot frame or conceiue a forme of praier, as other men doe.

For remooving of which trouble, let them remember this one thing. That the, vnfeined deſire of the touched heart, is a praier in acceptance before God; though knowledge, memorie, and vtterance, to frame and conceiue a forme of prayer in words, be wanting. Pſal. 10. 17. *God heares the deſire of the poore*, that is, of humbled perſons, and them which are in diſtreſſe. *Pſal.* 145. 19. *God will fulfill the deſire of them that feare him: he alſo will heare their cry & will ſaue them.* Rom. 8. 26. *We know not how to pray as we ought, but the Spirit of God*, that is, the ſpirit of adoption *maketh requeſts for vs by grones and ſighes, which cannot be vttered.* Where we may obſerue, that the prayer of the Holy Ghoſt, which muſt needes be an excellent prayer, is made by grones which cannot be vttered in words.

The ſecond Accident is, that they finde themſelues full of heauineſſe and deadneſſe of ſpirit, and their mindes full of by-thoughts, and wandring imaginations.

This trouble may bee remooued vpon this ground; that the defects of our prayer ſhall neuer condemne vs, if we be heartily diſpleaſed with our ſelues for the ſame; and by prayer and other good meanes, doe ſtruggle and ſtriue againſt them, Rom. 8. 1. *There is no condemnation to them that be in Chriſt.* In which place it is not ſaid, *They doe nothing worthy of condemnation*; but thus, *There is no condemnation to them being in Chriſt*, though they deſerue it neuer ſo much.

The third accident is, that though they pray, they receiue

not the fruit of their praiers. For the remoueall of this diſtreſſe, we may conſider theſe foure things.

I. The man that is thus troubled, is to examine himſelfe, whether he hath made his praier to God aright or no? For if he pray a miſſe, he may pray long, and neuer be heard. Our Sauiour would not grant the requeſt of the ſonnes of *Zebedeus*, becauſe they asked they knew not what, *Math.*20.22. *Iam.*4.3. *Ye aske and receiue not, becauſe ye aske amiſſe*, that ye might conſume it on your luſts. *Paul* prayed three times, and had the repulſe, becauſe he asked things inconuenient for him to receiue: therefore anſwer was made, *My grace is ſufficient for thee*, 2.*Cor.* 12. The man therefore that would make a prayer aright, muſt haue reſpect both to the matter and forme thereof, as alſo to the diſpoſition of his owne heart. If hee faile in any of theſe, then God will not heare; or if hee doth, he heares in iuſtice.

II. Though men make lawfull praiers vnto God, and aske things that are to be asked, and which God will grant, yet God will ſometime deferre the accompliſhment of their prayers, and not giue eare vnto them at the firſt. *Dauid* prayed night and day, and yet was not heard, *Pſal.*22.2. Againe, *his eies failed, his throat was dry, while he waited for his God by prayer*, *Pſal.*69. 3. The Angell *Gabriel* ſaid to *Zachary*, *Luk.* 1.13. *Thy prayer is heard.* Now in all likelihood, that prayer of *Zachary* was made long before, euen in his youth, yet it was not granted him till he was old.

The Lord deferres the grant of our requeſts vpon good reaſon. For hereby hee ſtirreth vp the dulneſſe of our hearts and quickeneth our faith and hope. Againe, hee makes vs when we enioy the bleſsings deſired, to haue them in higher eſtimation, and to bee more thankfull vnto him; yea in the want thereof, to ſtriue the more earneſtly with him by praier for them. The woman of Canaan, was repulſed and called a dogge, by our Sauiour Chriſt; not for that hee intended to reiect her prayer: but to ſtirre vp her faith, to make her more earneſt in asking; as alſo more thankefull for the benefit, when ſhe had receiued it.

III. The Lord vſeth to grant our petitions, two manner of waies. Firſt, by giuing the very thing we aske; Secondly, by giuing ſomething anſwerable thereto, when he granteth not the thing

thing it selfe. Thus *Christ was heard in that which he feared.* Heb. 5.7. Hee praied to be deliuered from that cup, which notwithstanding he dranke of: How then was he heard? Though hee had not that which he asked, yet God granted him the thing which was proportionable to his request; namely, strength and power, whereby he was inabled to ouercome the woefull pangs of that death.

IV. We must thinke this sufficient, that we can, & doe pray vnto God, though wee neuer haue any request in this world granted. For by whose grace haue wee alwaies continued in prayer, but by the gift and grace of God? *Paul*, in the like case, was answered by God, *My grace is sufficient for thee*: that is, thine infirmitie shall not be remooued; content thy selfe in this, that thou art in my fauour, & hast receiued my grace, by which thou doest withstand this Temptation. To this purpose S. *Iohn* saith, *If we know that he heareth vs, whatsoeuer we aske, we know that we haue the petitions granted which we desire of him*, 1. Ioh. 5.15. His meaning is, if we can perceiue, and discerne that God listneth to our praiers; heereby wee may assure our selues that hee grants our requests. Now by this we may perceiue that he doth listen, and giue eare to vs, because the grace whereby we pray, is from him alone.

CHAP. VII.

Of the second head of Gods worship, the hearing of the word preached.

THus much touching the first head of outward worship, namely, Prayer. Now followes the next, which is the *Hearing of the word preached.*

The Questions concerning this point, are of two sorts. Some concerne the Preachers of the word, and some the Hearers. The first sort I omit, and reserue them, to a more proper place.

For the second sort, concerning Hearers, one Question may be mooued.

How

How any man may profitably to his owne comfort and ſaluation, heare the word of God?

The neceſsity of this Queſtion appeares, by that ſpeciall Caueat, giuen by our Sauiour Chriſt, Luk. 8.18. *Take heede how ye heare.*

Anſ. To the profitable hearing of Gods word, three things are required; Preparation before we heare, a Right diſpoſition in hearing, and Duties to be practiſed afterward.

I. In Preparation, ſundry Rules of direction are to bee obſerued.

Firſt Rule. *We muſt be ſwift to heare*, Iam. 1.19. And this we ſhall doe, by disburdening our ſelues of all impediments, which may hinder the effectuall hearing of the word. Theſe impediments are eſpecially three; all which are named by the Apoſtle *Iames*, together with their ſeuerall remedies.

The firſt, is Preſumption, when the hearer preſumes of his wiſedome, knowledge, and abilitie to teach (if neede were) his teachers. The remedy hereof is, *to be ſlow to ſpeake*: that is, not to preſume of our owne gifts, thinking our ſelues better able to teach others, then to be taught by them. For ſo the Apoſtle afterwards expounds himſelfe, when hee ſaith, *My brethren be not many maſters*, Iam. 3.1. let not priuate perſons take vpon them to become inſtructers of other men; but as *Paul* ſaith, 1.Cor. 3.18. *If any man among you ſeeme to be wiſe, let him be a foole, that he may be wiſe*: that is, let him be willing to learne, euen of his inferiours. And in this regard, let him follow the practiſe of *Naaman*, who ſubmitted himſelfe to the aduiſe and counſell of his maide.

The ſecond Impediment, is *troubled affections*, ſpecially raſh anger, either againſt the Teacher, or others. The remedie of this alſo is laid downe, in the place before alleadged, *Be ſlowe to wrath*, v. 19. The third is, ſuperfluitie of malitiouſnes, that is, the abundance of euill corruptions and ſinnes, which hearers ſhall by experience finde in their owne hearts and liues. This

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Impediment hath many branches, principally three. 1. Hardneſſe of heart, noted by the ſtony ground, in the parable of the ſower, *Matth.*13.20. 2. The cares of the world, ſignified by the thornie ground, v.22. 3. The itching eare, 2.*Tim.*4.3. when a man will heare no other doctrine, but that which is ſutable to his corrupt nature; not beeing willing to frame his heart to the word, but to haue the word framed to his wicked heart.

The remedies of this Impediment, are theſe: Firſt, euery hearer of the word, muſt *lay aſide all ſuperfluitie of malicioufneſſe*, that is, cut off, as much as in him lyeth, all corruptions both of heart and life. Hence it is, that God ſpeaketh thus to the wicked man, *Pſal.*50.16. *What haſt thou to doe, to take my word in thy mouth, ſeeing thou hateſt to bee reformed, and haſt caſt my words behinde thee?* To this purpoſe, the Prophet *Ieremie* exhorteth the Iewes, to be *circumciſed to the Lord, and to take away the fore-skins of their hearts, &c.* Ier.4.4. And *Moſes* by Gods commandement, was *to ſanctifie the people three dayes* before they came to heare the Law deliuered by himſelfe in Mount Sinai, *Exod.*19.11. Againe, euery man will and ought to haue a care, to prepare himſelfe more or leſſe, to the receiuing of the Lords Supper: which duty is as well to bee performed, before the hearing of the word; conſidering that in ſubſtance it differeth not from the Sacraments, they beeing the viſible, and preaching the audible voice of God. Secondly, euery hearer muſt *receiue the word with meekenes*, that is, with quietnes ſubiect himſelfe to the word of God, in all things, *Eſa.*57.15. *I dwell with him, that is of an humble ſpirit, to reuiue the ſpirit of the humble, &c.*

The ſecond Rule of Preparation. We muſt lift vp our hearts in prayer to God, that he would giue vs the Hearing eare. This hearing eare, is a gift of God, inabling the heart, when it heareth, to conceiue and vnderſtand the doctrine taught, and to yeeld obedience thereunto.

The third Rule. The hearer muſt in hearing, ſet himſelfe in the preſence of God. *Now therefore* (ſaith *Cornelius* to *Peter*, Act.10.33.) *are we all here preſent before God, to heare all things commanded thee of God.* The reaſon is, becauſe God is alwaies in the congregation where the word is preached.

II. The ſecond thing required to profitable hearing, is *a right diſpoſition.* Wherein two rules are to be obſerued.

Firſt, when the word of God is in deliuering, euery hearer muſt

muſt heare with iudgement. But ſome will ſay, many preachers bewray faults and infirmities in their preaching. To this *Paul* anſwereth notwithſtanding, *Deſpiſe not prophecy*, 1. Theſſ. 5. 20. Yea but what if they deliuer vntruths? *Paul* anſwers againe, in the next verſe, *Trie all things, and keepe that which is good:* and S. *Iohn* to the like purpoſe, 1. *Ioh* 4. 1. *Beleeue not euery ſpirit, but trie the ſpirits whether they be of God.*

Here by the way, wee muſt remember one caueat. There be three kinds of iudgement. The one is a priuate, whereby euery priuate perſon may iudge of the doctrine which is taught: For he muſt not heare, hand ouer head, but iudge of that which hee heareth. Of this S. *Paul* ſpeakes to the Corinths, *Iudge ye what I ſay*, 1. Cor. 10. 5. The ſecond is, the iudgement of the Prophet or miniſter: And this is a ſurer kinde of iudgement then the former, proceeding from a greater meaſure of Gods grace. The third is the iudgement of the Holy Ghoſt in Scripture; and this is ſoueraigne and abſolute. For the Holy Ghoſt iudgeth all, and is iudged of none. Theſe three kindes of iudgement are ſet in this order. The firſt depends vpon the ſecond, the ſecond vpon the third, and the third is abſolute and iudged of none.

Vpon this caueat, two things doe follow; Firſt, that a priuate hearer, though hee may iudge of doctrine deliuered, yet hee may not cenſure the Teacher, or his miniſtrie. Miniſters are to bee iudged; but their ſpirit is not ſubiect to euery priuate man; but to the Prophets. For the Spirit of the Prophet, that is, the doctrine which the Prophets bring, beeing inſpired by the Holy Ghoſt, is ſubiect to the Prophets, 1. *Cor.* 14. 32. Secondly, a priuate man, is not to publiſh or broach any point of doctrine, but that which is plainely propounded in the word, and taught by the miniſters thereof. This is a neceſſary rule; and the want of obſeruation thereof, is the cauſe of many ſchiſmes and hæreſies in the Church. The Lord commands the people. *Mal.* 2. 7. *to require the law at the mouth of the prieſt*, in all maine points of faith and manners.

The ſecond Rule to bee obſerued in hearing. Euery hearer muſt haue care that the word of God bee rooted and grounded in his heart, like good ſeede, in good ground: which S. *Iames* expreſſeth, *Iam.* 1. 21. *Receiue with meekenes the ingrafted word.* Here generally it is to bee remembred, that not onely ignorant people,

people, but euen the most learned, ought to be hearers of the word preached. For the preaching thereof serues not onely for the increasing of knowledge, but also for the reformation of the affection, which may be inordinate, where knowledge doth abound.

Now for the rooting of the word of God in our hearts, sundry things are required.

First, a true and right vnderstanding thereof.

Secondly, it must bee mingled with faith, *Heb.* 4.1. For the word is as wine, or water of life: our faith is the sugar that sweetneth it, and giues it a pleasant relish. The word therefore must be tempered, and mixed with our faith, that it may become profitable, vnto vs. Now in this mixture, there is required a double faith; the first generall, whereby wee beleeue the doctrine deliuered to be true, so as wee neuer call the same into question; *Our Gospel to you* (saith *Paul*) *was in much assurance*, 1. Thess. 1.5. The second speciall, whereby we apply the word preached vnto our selues, for the humbling and comforting of our hearts.

Thirdly, we must labour to be affected with the word. Thus *Iosiah* his heart is said to melt at the reading of the law, 2. *Chro.* 34.27. And the people reioyced greatly, because they vnderstood the word which the Leuites had taught them, *Neh.* 8. 12. The hearts of the two disciples that went to Emmaus, burned within them when Christ opened vnto them the Scriptures, *Luk.* 24.32. And the Iewes at *Peters* sermon, were pricked in their hearts, and saide, *Men and brethren what shall we doe?* Act. 2.37.

Fourthly, the word of God must dwell plentiously in vs, *Col.* 3.16. This it doth, when it rules and beares the greatest sway in the heart, & is not ouerruled by any corrupt affection.

III. The duties to be performed after hearing, are these:

First, the doctrine deliuered, must bee treasured vp in the heart, and practised in life. Psal. 119.11. *I haue hid thy word in my heart, that I might not sinne against thee.*

Secondly, a man must meditate on the word which hee hath heard, with lifting vp of his heart vnto God. The beasts that were clouen footed, and chewed the cudde, were fittest both for meate vnto man, and for sacrifice to God, *Leuit.* 11. It was the olde and ancient opinion of the Church, that this chewing

chewing the cudde, signified holy meditations. And hee that heares the word, must doe as the beast doth, fetch vp the meate out of his belly againe, and chew it ouer a new. The man that doth so, is the fittest for the Lords vse.

Thirdly, hee must haue experience of the word of God in himselfe. Psal. 34.8. *Taste and see how gracious the Lord is.*

Fourthly, he is to examine himselfe after he hath heard the word. Thus *Dauid* saith of himselfe. Psal. 119.59. *I haue considered my waies, and turned my feete vnto thy testimonies.*

Fiftly, hee must bee obedient vnto it, and testifie his obedience, though not at all times, yet whensoeuer occasion is offered. Iam. 1.22. *Be ye doers of the word, and not hearers onely, deceiuing your owne selues.*

II. Question touching hearers is:

How are they to be comforted, who after long hearing of the word, either profit very little, or not at all?

For resolution of this Question, the causes of not profiting, are distinctly to be considered. And they are of two sorts.

The first sort of Causes are the sinnes of the hearers. And that sinnes are the causes of not profiting, it will appeare by this signe; if the memorie, vnderstanding, and other parts of the minde, in common matters bee strong and pregnant, but dull and weake in apprehending, and retaining the doctrine taught. Now these sinnes are principally two.

First, *Hardnes of heart*, when a man is not inwardly mooued and affected with the word preached, but remaines in the same state he was before. This is set forth by the hard ground, that is, by the high way side, and by the stonie ground, *Math.* 13.4, 5. And such is the heart that is not mooued nor affected either with ioy, sorrow, feare, or consolation. The hardnesse of heart ariseth from a custome in sinning, and from the deceitfulnesse of sinne, *Heb.* 3.13.

Secondly, *Worldly Cares*, that is, a heart possessed with desire of profits, pleasures, honours, preferments, and such like; which be as thornes that choake the seede of the word, and suffer it not

not to grow and fructifie: yea, that fill the heart full of wandering imaginations, which steale away the mind from attending to the word preached. Those that are thus hindred from profiting, are rather to be reprooued, then comforted: for that the cause of their *non-proficiencie*, is in, and from themselues. They are therefore to vse all good meanes for the remooueall of their sinnes, that of hard hearted and carnall, they may become good and profitable hearers of the word. The meanes are these.

First, they must labour to be touched in heart, with sense and feeling of their spirituall pouertie, and want of Gods fauour and mercie in the pardon of their sinnes. The reason is giuen of *Dauid*, Psal. 25.9. *The Lord teacheth the humble his waies.* And by *Mary*, in her song, *Luk.* 1.35. *He hath filled the hungrie with good things, and the rich hee hath sent emptie away.* The second meanes is, to heare the word of God with an honest heart, ioyned with a constant purpose of not sinniug. The third, to be as carefull to bring good affections, as a good vnderstanding. For affections are the feete that carry the heart, and *Salomon* bids vs to take *heede to our feete, when wee enter into the house of God, Eccl.* 4.17. They are the very key of knowledge and memory; and therefore *Dauid* saies, *The secret of the Lord is reuealed to those that feare him, and his couenant is to giue them vnderstanding: Psal.* 25.14. And that which he saith of Feare, may be said also of other good affections.

The second sort of Causes, are ordinary and vsuall defects of naturall gifts; as of capacity, or conceipt, of memory, and vnderstanding. For all men haue not the like gifts of nature, and therefore all men cannot reape benefit by the word preached. These wants may bee discerned thus; If the minde and memorie bee weake or wanting, as well in common worldly matters, as in diuine things that belong to Gods kingdome. And to this kinde of men which are thus troubled for not profiting, there belongeth comfort; Yet not simply, but vpon these conditions. First, if they know the principall grounds of religion. Secondly, if they haue care to profit and increase in knowledge. Thirdly, if they liue according to the measure of their knowledge, in obedience to Gods will. These beeing obserued, such parties are to comfort themselues in this, that God in mercie will accept of their indeauour, forgiue their ignorance, and

beare

beare with their infirmities. This is to be seene in the example of *Peter*, whose faith was highly commended by Christ, when he said, *the gates of hell should not preuaile against it*, Math. 16. 16. And yet at that very time, *Peter* was ignorant of many maine points of Religion, as of the death, resurrection, and ascension of Christ. And in his person, the other disciples are commended also for their faith, because they helde Christ to bee the Messias and Sauiour of the world, though they were ignorant of the manner of his redemption, thinking hee should haue bin an earthly king, *Act.* 1. Againe, the want of knowledge in such as haue naturall defects, may bee supplyed by good affection, if they be not wanting in an honest heart, and carefull indeauour of godly life. Thus the Church of the Iewes in the olde Testament, did farre exceede the Church of the new, in good affection, though it came farre short of it in knowledge and apprehension.

CHAP. VIII.

Of the Sacraments in generall, the receiuing, and vse of them.

IN the next place, follow the Questions of conscience touching the third part of Gods Outward worship, namely, the *Sacraments*; and these concerne either the administratiō, or the receiuing of them. The Administration I will here let passe, and handle those Questions onely, that concerne the receiuing and vse thereof, both in generall and in particular.

Touching the receiuing of the Sacraments *in generall*, there is one onely Question;

Whether the Sacraments ministred by Heretickes, Idolatours and vnsufficient ministers, be Sacraments or no?

For answer hereunto, wee are to know there be three sorts of men that may administer the Sacraments. Some are true and law full

lawfull ministers, lawfully called by God and men to that function, keeping the right forme of the Sacrament according to the institution. Some againe, are more priuate persons, that haue no authoritie at all to administer, whome wee may oppose to the former sort, as contrarie to them in this action. Againe, there bee others admitted to stand in the roome of lawfull ministers by the acceptation and consent of men, or by custome though corrupt: and these are in a meane betweene the two former sorts. Of the first there is no question. But the Sacrament administred by the second sort is a meere nullitie; because they haue no calling thereto, neither can they doe it of faith: forasmuch as they haue neither precept nor example out of the word of God. Now for the third sort, though they be not indeede lawfull pastors; yet beeing in the place of such, by the consent, allowance, & custome of men, though corrupt; their action is of force, and the Sacrament which is administred by them, is indeed a true Sacrament; which I proue by these reasons:

First, the preaching of the word, and administration of the Sacraments are all one in substance. For in the one the will of God is seene, in the other heard. Now the word preached by Heretikes, is the true word of God, and may haue his effect. The Scribes and Pharises, great Doctors of the Iewes, were not all of the Tribe of *Leui*, but descended from other Tribes. Againe, euen the principall of them liue by extortion and briberie, and were wicked men, yea Heretikes and Apostataes, deposed and excommunicated persons. And yet because they occupied the places of good teachers, and sate in the chaire of *Moses*, that is, read the doctrine of *Moses* Law, Christ bids his disciples *to heare them*, Math. 23. 3. Prouided onely that they tooke heede of the leauen of their false doctrine, and wicked life. Now if the word taught by their ministery was powerfull, why may not the Sacraments ministred by the Heretikes standing in the roome of true ministers, be true Sacraments? In the daies of *Paul*, *Philip.* 1. 15. Some preached Christ *through enuy and strife, and some of good will: What was the Apostles iudgement in this case?* Himselfe answereth v. 18. *What then? yet Christ is preached all manner of waies, whether it be vnder a pretence or sincerely, and I therein ioy, yea and will ioy.*

Secondly, this point is plaine by examples. The Leuiticall priests vnder the Law, were Heretikes, and taught after a sort

the breach of the morall law. Yea they helde iuſtification by workes, *Rom.* 10.3. and yet circumciſion by them adminiſtred, was in force; neither was the paſſeouer, celebrated by them, or the ſacrifices which they offered, any other then the true paſſeouer and true ſacrifices. *Iudas* was a very hypocrite, yea Chriſt calls him a Diuell, *Ioh.* 6. 70. and yet he preached the word at Chriſts commandement, and baptized with the reſt of his Diſciples, *Ioh.* 4.1,2.

Thirdly, the Sacrament, if it bee adminiſtred in the name and by the power of Chriſt, is the ordinance of God, beeing receiued by faith, yea a true Sacrament of Chriſt; and the force and efficacie thereof, doth not depend vpon the worthineſſe of the Miniſter, but vpon Chriſt. The letters or epiſtles ſent from one man to another, are authenticall, and ſerue fully to expreſſe the minde of the author, though the meſſenger or carrier bee a wicked or a naughty man. And in like manner, the ſinne of any man that ſtands in the roome of a lawfull Miniſter, doth not nullifie the Sacrament, and therefore not hæreſie, or vnſufficiencie. S. *Cyprian*, who liued 300. yeares after Chriſt, was of this opinion, that Sacraments adminiſtred by Heretikes, were no Sacraments. But the Churches of Africa in thoſe times concluded the contrary againſt him, according to the doctrine that hath beene deliuered.

The Vſe. I. By this doctrine they are iuſtly to bee blamed, who would haue their children rebaptized which were before baptized by Popiſh prieſts; becauſe the Sacrament, though adminiſtred by a Papiſt, if hee ſtand in the roome of a true Paſtour, and keepe the forme thereof, is a true Sacrament. II. Others by this doctrine come to bee reprooued, that refuſe to receiue the Sacraments at the hands of vnpreaching miniſters. For though the miniſter bee vnſufficient, and preach not, yet if hee bee called by the Church, hee hath the place of a lawfull Paſtour, his adminiſtration is warrantable, and the Sacrament by him adminiſtred a true Sacrament.

If it bee ſaid, that then the true Sacraments may bee out of the true Church, as in the Church of Rome at this day; becauſe Heretickes and ſuch like Miniſters are not of the Church. I anſwer, that there is in the church of Rome, the hidden Church of God, and the Sacraments are there vſed, not for the Romiſh church, but for the hidden Church which is in the midſt of Papa-

Papacy; like as the lanterne beareth light not for it selfe; but for the passengers: yet hence it followeth not, that we should communicate with Idolaters, Hereticks, and wicked persons.

And so much of the Administration of the Sacraments in generall. I come now to the Particular Sacraments.

CHAP. IX.

Of Baptisme.

THe first Sacrament in order, is Baptisme. And the Questions touching it, I reduce to five heads.

I. Question.

Whether Baptisme bee necessary to salvation, or no?

For answer to this Question, we must rightly distinguish of necessitie. A thing is said to be necessary two manner of waies; either absolutely and simply, or in part. Absolutely necessary is that, which is in all respects necessary, and the contrarie whereof is vtterly vnnecessary. Necessary in part is that, which in some respects, or vpon certaine causes and considerations, is necessary. This distinction premised, I answer.

Sect. 1.

How Baptisme is necessary, and why?

First, that Baptisme is necessary the second way, in part and respectiuely, that is, in diuers and sundry regards.

I. As the lawfull vse thereof is a note whereby the true Church of God is discerned, and distinguished from the false Church. Not that the Church of God, cannot be a Church without this Sacrament. For it may want Baptisme for a time, and yet remaine a true Church; as well as the Church of the Iewes in ancient times, wanted circumcision, for the space of fourtie yeares, *Iosh.* 5. 6. and yet ceased not to be a true Church, and loued of God.

II. As it ſerueth for neceſſary vſes and purpoſes, to men of yeares, that are to bee baptized: as firſt, to teſtifie vnto the Church and themſelues, that they are receiued into the bodie of Chriſt, which is the company and ſociety of the faithfull. Secondly, to teſtifie their obedience to Gods commandement, and their ſubiection to his ordinance appointed by him for their good. Thirdly, to be a neceſſary proppe, to vphold their weakneſſe, a ſeale to confirme their faith in the couenant of grace, and an inſtrument to conuey Chriſt vnto them with all his benefits.

III. It is neceſſary to Infants, as it ſerueth to enter, and admit them into the viſible Church, and withall to ſignifie their intereſt in the couenant of grace, and conſequently their right and title to Life euerlaſting.

Sect. 2.

How Baptiſme is not neceſſary, and why?

Secondly, I anſwer that Baptiſme is not abſolutely or ſimply neceſſary, ſo as the party that dies without it, remaines in the ſtate of damnation, and cannot be ſaued. My reaſons are theſe:

I. Baptiſme is appointed by God, to be no more, but a ſeale annexed vnto, and depending vpon the couenant; therefore we muſt put a difference betweene it, and the couenant.

The Couenant of grace, and our beeing in Chriſt, is abſolutely neceſſary: for no man, woman, or childe, can bee ſaued, vnleſſe they haue God for their God. But the ſigne thereof is not. For looke as to the eſſence of a bargaine, the conſent and agreement of the parties alone, is of meere neceſsity required; and this beeing yeelded, the bargaine is a bargaine, though it be neither ſealed, ſubſcribed, nor confirmed by witneſſes; ſo likewiſe a man may bee ſaued, if he be within the couenant of grace, though he haue not receiued the ſeale and ſigne thereof, the Sacrament of Baptiſme.

II. The bare want or priuation of Baptiſme (when it cannot bee had) is pardonable, and doth not condemne the partie vnbaptized. The theefe vpon the croſſe was ſaued, though hee was neuer baptized, *Luk.* 23. And ſundry Martyrs in former times, who were Gods deare children, and died for the maintenance of his truth, though they wanted the outward and viſible Baptiſme, yet by Gods mercy they were not deſtitute of the inward,

inward, and consequently were not condemned, but saued. And so many children vnder the law dyed before the eight day, vncircumcised. Yea when any among them were weake, and could not indure to haue the fore-skinne of their flesh cut, in probabilitie their circumcision was deferred, and some of them dyed in the meane time, which neuertheless beeing borne of beleeuing parents, were vndoubtedly saued, according to the promise of God made to *Abraham, I will be thy God, and the God of thy seede.* For as Christ saith of the Sabbath, so may wee say of Circumcision; It was made for man, and not man for it. And it were a iudgement both rash and vncharitable, to thinke that all the males of the children of Israel that dyed before circumcision, were condemned.

Yet on the other side, the wilfull contempt, and careless neglect of this ordinance, when it may conueniently bee administred and receiued, is deadly and damnable. And to them that are guilty of this sinne, is the threat of God iustly denounced, Gen. 17. 14. *Euen that person shall bee cut off from his people.*

III. The grace and mercy of God is free, and not tyed or bound to the outward elements. *Ioh.* 3. 8. *The wind bloweth, where it listeth,* that is, God giues grace, and vouchsafeth fauour, to whom, where, and when it pleaseth him. And hence it is, that they, whom hee would not haue perish but come to eternall life, shall bee saued, though they be not partakers of this Sacrament.

IV. Infants, borne of beleeuing parents, are holy before baptisme, and baptisme is but a seale of that holinesse, 1. Cor. 7. 14. *The children of beleeuing parents are holy.* Rom. 11. 16. *If the first fruits be holy, so is the whole lumpe: and if the roote be holy, so are the branches.* Yea to them belongs the kingdome of heauen as well as to others. Christ saith, *Suffer little children, &c. for to them belongeth the kingdome of heauen.* Mark. 10. 14.

It is alleadged, that those which are sanctified haue faith, which Infants haue not. *Ans.* God saith, *I will be thy God, and the God of thy seede.* By vertue of this promise, the parent layes hold on the couenant, for himselfe, and for his childe; and the childe beleeues, because the father beleeues.

It is obiected againe, that Infants are borne in originall sin, and therefore cannot be borne holy & sanctified. *Ans.* Euery

beleeuing parent sustaines a double person. First, as hee is a man, descending of *Adam*, by corrupted seede; and thus, beeing himselfe corrupted and vncleane, his children also are corrupt and impure. Secondly, as he is a holy and beleeuing man, ingraffed by faith into Christ the second *Adam*. And thus by his faith, comes his childe to be in the couenant, and partaker of the benefits and priuiledges thereof: and by the same faith hee beeing a beleeuer, the guilt of originall corruption, which is in the Infant new borne, is not imputed vnto him to condemnation. And for these causes, the Sacrament of Baptisme, is not absolutely and precisely necessary to saluation; but so, and in that sort, as hath beene declared.

Against this Doctrine it is obiected, that Christ saith to *Nicodemus, Except a man be borne of water and the holy Ghost, he cannot enter into the kingdome of God*, Ioh. 3. 5.

To this obiection, sundrie answers are giuen. First, if the place bee vnderstood of Baptisme, then the words may carrie one of these two senses. First, that our Sauiour directs this speech principally against *Nicodemus*, who was a timorous professour, and remained ignorant, and had long neglected his baptisme. Secondly, that the kingdome of heauen, is here put, not for euerlasting happinesse, but to signifie the visible estate of the Church of the new Testament; and then the meaning is, No man can be admitted into the Church, and made a visible member thereof, but by the water of baptisme; neither can any man bee made a liuely member of Christ Iesus, but by the spirit, that is, by regeneration, which alone makes the partie that is entred into the Church by baptisme, to bee a liuing member of the bodie of Christ. Secondly, others answer, that this place is to bee vnderstood not of Baptisme, but simply of regeneration, and that Christ alludes to the sayings of the Pro-
Exod. 36. 25. phets, which speake of *cleane water*, and expounds the same in this sort; Thou *Nicodemus*, art by profession a Pharisie, and vsest many outward washings; but know this withall, that vnlesse thou be washed inwardly by *cleane water*, that is, bee regenerated and renewed by the Holy Ghost, thou canst not enter into Gods kingdome. Lastly, it is answered, that the necessitie of saluation lies not in both, but onely in the new birth by the holy Ghost; as if Christ should say, Except yee be regenerate and borne anew of the spirit, which as cleane water, purgeth and clean-

cleanseth you from your sinnes, ye cannot be saued.

The Vse. By this doctrine touching the necessitie of Baptisme, are iustly challenged two sorts of men.

The first is the Popish sort, who build the absolute necessitie of Baptisme vpon false and vnstable grounds. For they teach in their writings, that all men are borne in sinne and corruption; and vnlesse they be cleansed from it, they can neuer be saued. Now Baptisme (they say) is appointed by God, as the onely remedy and solemne meanes whereby they may bee purged from sinne, and come to saluation. And this they shew by a comparison of Baptisme with the brazen Serpent: which as it was the onely remedy for the cure of those which were stinged by serpents; so is this Sacrament the onely meanes, set apart by God, to keepe them that are partakers thereof, from the sting of death and eternall destruction.

But the answer is plaine out of the former doctrine; That though all men bee conceiued and borne in sinne, and cannot enter into the kingdome of heauen, except they be clensed; yet baptisme is not of absolute necessity for this purpose. For it is not appointed by God, as the onely remedy of this euill, but onely to bee a signe and signification of the purging and clensing of sinne, by the blood of Christ. Now those that are within the couenant, may haue their sinnes remitted by the mercy of God, and that according to the forme of the couenant, though they receiue not the signe thereof; so be it they do not wilfully contemne or neglect the same when it may bee had. Againe, the serpent lifted vp by *Moses*, in it selfe and by it owne vertue was a bare signe, and was no remedy to cure the diseased Israelites; but they were cured by their faith in the word of Gods promise annexed vnto the signe: according to which *Dauid* saith, *He sent his word & healed them.* Psal. 107. 20. And to the same effect *Augustine* saith, *That the cure and health of the Israelites, came not from the Serpent, but from Gods commandement obeyed, and his promise beleeued.* And so is Baptisme a remedie and no otherwise.

Lib. de mirab. Scrip. cap. 33. Non in serpente, sed in Domini imperio & promisso, &c.

The second is, the common ignorant sort of people, who thinke that an Infant dying without baptisme, dies without christendome; & that it cannot possibly be a christian, vnles it be baptized. This their opinion is very erronious. For by it they make baptisme, the seale of the couenant, to bee as necessary,

as the couenant it selfe. Whereas on the contrary, baptisme is not simply and absolutely necessary, so as the party dying without it, cannot be saued; but onely in part, as it serues to distinguish the true Church from the false, to be a necessary signe of our admission and entrance into the Church, yea to confirme our faith in the promise of God. Neither is baptisme of force to make a Christian, but onely to signifie and declare a man to be a Christian, by beeing within the couenant of grace.

II. Question.

Whether witnesses, which we commonly call Godfathers and Godmothers, bee necessarie?

To this there are giuen two answers.

First, that the vse of Godfathers and Godmothers, is not simply necessary to the Sacrament of Baptisme. For first, it seemes that of ancient times, the parents of Children which were Heathen, and newly conuerted to Christian Religion, were either ignorant and could not, or careless and would not bring vp their children agreeable to the word of God, and the Religion which they newly professed. And hence it was thought meete, that some persons of good knowledge and life, should be called to witnesse the Baptisme, and promise their care for the childrens education. But now Parents amongst vs beeing better taught and qualified, the other is not of such necessitie. Secondly, Christ hath instituted and ordained in his word, all things fitte, conuenient, and necessary vnto lawfull Baptisme: amongst all which, he hath not any where expressely prescribed the vse of Sureties. Thirdly, the whole congregation assembled together at the administration of this Sacrament, doe present the child to the Lord, and are witnesses that the childe is admitted into the Church; and is externally in the Couenant. And therefore, I take it to be a fault, when the Congregation doth depart before the childe bee baptized. Fourthly, that which is required of them to promise and performe,

forme, may, yea must and ought to be performed of the parents of the baptized; who are by the word of God to bring vp their children in the feare of God.

The second answer is, that though such persons are not necessary to the essence of Baptisme, yet they are not simply to be reiected; this alway presupposed, that they bee fit men and well qualified. Their fitnesse stands in foure things.

First, that they be of yeares of discretion, sufficient to vndertake such a charge. And therefore it is a fault, when children are called to be Godfathers, and Godmothers, which neither are come to yeares of discretion, nor able to consider what they doe or ought to doe.

Secondly, that they haue at least some knowledge and vnderstanding, not onely in generall, of the principles and grounds of religion, but also of the nature and end of the Sacrament, and of the substance of the promise wherewith they binde themselues, in the behalfe of their God-children. It was in auncient times, required of such persons, as were to be witnesses, that they should know and vnderstand the Creede and the Lords Praier. Therefore those are iustly to be blamed, that call such persons to bee witnesses to their children, which though they haue yeares sufficient, yet they haue little or no knowledge of the grounds of the Catechisme, or of the bond whereby they oblige themselues for the good and godly education of the infants in time to come.

Thirdly, that they be knowne to bee of an honest and reformed life, not iustly chargeable of impietie, inciuilitie, or dishonesty, that by their example the children may in time to come be drawne to holinesse of life and conuersation. For how can he that is of a dissolute and wicked life, bee able to bring others committed to his charge to the embracing of true religion.

Fourthly, that they be carefull to performe their promise made in the face of the Church for the good education and instruction of the childe in the feare of God, specially when the parents be negligent and careless in that behalfe.

Now the reasons why these sureties are not to bee simply reiected, if they be qualified as hath beene said, are these: I. Because this custome though it bee not directly grounded vpon Scripture, yet it is not repugnant thereunto. For being rightly vsed and kept, it tendeth to the furtherance of religion and

and Godlines in particular families, and conſequently to the edification of the Church. II. It is no new thing, but an ancient commendable practiſe, continued in the Church of God aboue the ſpace of 1200. yeares. III. Becauſe theſe parties doe ſupply the defect of naturall parents when they be wanting, either by death or by negligence while they liue; if they be anſwerable to their promiſe made in the behalfe of the children, touching the things that belong to their ſaluation.

Yet further, touching theſe perſons, three Queſtions are mooued.

I. Q. What duty are they to doe in behalfe of the party baptized?

Anſw. Papiſts teach, that the principall and proper act of the ſuretie is, the taking of the infant baptized from the hands of the Prieſt, into his owne armes and cuſtody. But this, though it be an action neither good nor euill; yet conſidering it may as well be done by other, as by him, and the doing of it by another, is no whit preiudiciall to the ende, for which ſuch perſons were firſt appointed in the Church (namely, the good education of infants baptized) it cannot be the principall duty of the ſuretie.

But the things required of them, are eſpecially theſe:

1. To be ſpeciall witneſſes of the admiſsion and entrance of the party baptized, into the Church of God.

2. To binde themſelues by ſolemne promiſe, in the name of the child, before the whole Church aſſembled, that they will be carefull, ſo ſoone as hee comes to the yeares of diſcretion that he be brought vp in the feare and ſeruice of God, and bee inſtructed in the principles of faith and repentance, and acquainted with the promiſe made by them in this behalfe, that he may frame his life thereafter.

3. To haue ſpeciall care of the performance of their promiſe; that by all good meanes which God hath appointed, both publicke, as hearing the word, and receiuing the Sacraments; and priuate, as exhortations and admonitions, in time to come he ſhall be mooued and incited to forſake the Diuell, &c. and to pay his vowes made at his Baptiſme.

II. Q. Whether children baptized, come to bee of ſpirituall kindred with the whole Church, by reaſon of their Godfathers and Godmothers?

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The Papists answer yea, and they explane their answer in this manner. Looke as by carnall propagation, a man hath a naturall beeing : so by the Sacrament of Baptisme, hee hath a spirituall beeing in the state of grace, according to which hee is borne againe. Now, as by carnall propagation, ariseth a bond of kindred betweene one man and another : so by the receiuing of Baptisme, there ariseth a bond of kindred betweene the members of the Church ; by meanes whereof, the sureties become as Fathers and Mothers to the parties baptized.

Wee on the other side answer negatiuely, that persons baptized, doe not by their Baptisme become spiritually a-kinne to the Church. Now that this is the truth, and the contrary doctrine of the Papist erronious, will appeare by these reasons :

I. The Sacrament it selfe, doth not giue a spirituall beeing, to any man that is partaker thereof : neither is it of force to make a man a Christian, or a member of the inuisible Church of God. But that which doth this, is the Couenant of grace, wherein is promised remission of sinnes, and life eternall, in and by Christ. And the Sacrament, is onely a seale of that couenant, and no more.

Now if baptisme cannot make a Christian, much lesse can it giue vnto him, a spirituall beeing in the body of Christ, and consequently any such spirituall alliance, whereby one member may be allied vnto another.

II. There is not the same reason of Baptisme, that is of carnall propagation or birth. For Baptisme is not regeneration it selfe, but the Sacrament, that is, the signe and seale of regeneration. And therefore though naturall kindred comes by carnall seede and birth, yet spirituall kindred cannot come to any by baptisme. III. The scripture mentions onely two sorts of kindred, and no more ; the one which ariseth properly, from societie and communion of bloud, which we call *Consanguinity* ; the other, which comes by carnall coniunction of man and woman, in the estate of marriage, commonly tearmed *Affinity*. And besides these, the scripture acknowledgeth none.

If it bee said, that God is the father of all beleeuers, and that they are his sonnes and daughters, and Christ their elder brother : and therefore there must needes be a spirituall alliance betweene them all; I answer, it is true: but that this kinred hath his originall from baptisme, and beginneth with that relation,

that

that is betweene the Sureties and their god-children in that Sacrament, it is a Popish inuention, deuised by the wit of man, without ground or warrant in the word of God.

III. Q. But be it, that the Papists opinion were true, then a further Question may be mooued.

Whether spirituall kindred contracted by baptisme, can be a iust impediment of marriage betweene the witnesses themselues or their children?

Lib. sent. 4. dist. 41. quæst. 2. impedit cõtrahendum matrimonium, & dirimit contractum.

The Papists in their writings answer, that spirituall alliance, being far more excellent then carnall, is of much more force, both to hinder a man from marriage, before hee marry, and to breake off marriage, when it is consummate.

Bell. de matr. lib. 1. cap. 30.

But this doctrine (as the former) is not warrantable. For first, they themselues affirme, that this impediment doth not depend vpon the law of nature, but vpon the iudgement of the Church. But the estate of marriage stands by Gods ordinance, who hath giuen libertie of entrance into it, to all men, that are out of the degrees forbidden in his law, without exception: and therefore the lawes and constitutions of men, cannot preiudice, or take away any mans liberti: in that behalfe.

Secondly, all beleeuers are brethren and sisters in Christ, and therefore are spiritually allyed each to other. Now if this spirituall alliance bee polluted by marriage, or maketh marriage vndertaken, a meere nullitie; then no beleeuer shall marrie in the Lord: for Christians by this meanes must neuer match with Christians, but with Pagans and Infidells.

Thirdly, this impediment is a superstitious inuention of Popish Canonists, onely to increase the Treasurie of their Church, by their multitude of dispensations. And it seemes that they are either ashamed of it, or wearie to beare the imputation thereof. For some of their owne Canons are against it, which doe allow Godfathers children to marry, and a man to marry his Godfathers wife. And the Councell of Trent, hath drawne this affinity into a narrower compasse, which before was so far inlarged, allowing the Witnesses themselues to bee man and wife, not vrging all the three kindes of kindred, but onely some degrees of compaternitie.

Decr. Greg. l. 4. tit. 11. c. 1. Concil. Trid. sess. 24. decret. de reformatione Matrimonii cap. 2. &c.

III. Question.

III. Question, touching Baptisme.

Whether children of excommunicate persons, which are cast out, and not holden as members of the Church, haue right to Baptisme?

For better resoluing of this Question, the ground of the answer is first to bee laid downe, and then the answer directly to be made.

There are two texts of Scripture commonly alleadged, concerning the force and vse of Excommunication. The first, is *Matth.* 18. the second, is 1. *Cor.* 5. The scope of them both is, to shewe, that the man which is excommunicated, is barred from the kingdome of heauen. For hee is not to bee holden a true member of the Church, but as a heathen and a Publican: and therefore is put out of Gods kingdome, and deliuered vp to *Satan*. Of this waight is Excommunication.

Now in Excommunication, there are three iudgements to be considered. The first, of God: the second, of the Church: the third againe, of God.

The first is, when God doth hold any obstinate sinner, guilty of his offence, and consequently guilty of condemnation, vnlesse hee repent. This is the first sentence. The second, is the iudgement of Gods Church vpon the offender, after that God hath holden him guilty. For the iudgement of the Church followeth the iudgement of God, and doth indeede nothing, but pronounce the party guilty, and subiect to condemnation. And the difference betweene them both, is only this; That God holds the offender guilty, and the Church declareth him so to be. Now the second iudgement is not to be giuen absolutely, but with condition of repentance; and so farre forth as man can iudge by the fault committed, as also by the word, which giues direction, how to discerne of the impenitency of the sinner. The third and last iudgement is Gods, whereby he ratifies and confirmes that in heauen, which the Church hath

hath done on earth: and this in order followes the second.

This ground being laid downe, I come now to the Answer.

First therefore, the parties excommunicate, are in some respects no members of Christs body, and in some respects they are.

They are not, in two regards. First, in that they are cut off from the company of beleeuers, by lawfull excommunication, and so haue no participation with them, either in prayer, hearing the word, or receiuing the Sacraments. The reason is: for that the action of the Church stands in force; God ratifying that in heauen, which the Church doth vpon earth. Secondly, because by their sinne, they haue (as much as in them lieth) depriued themselues, of the effectuall power of Gods spirit, which might rule and gouerne them.

But in other respects they are members: as will appeare, if we consider the diuerse sorts of members.

Some are members *not actually*, and in present, but *in the eternall counsell* of God, and are to be in time when they shall be called. Thus was *Paul* before his conuersion, and therefore he saies of himselfe, that *God hath separated him from his mothers wombe, and called him by his grace*, Gal. 1. 15. Also of himselfe and other beleeuers he saies, *when we were enemies, we were reconciled to God, by the death of his sonne*, Rom. 5. 10. Some againe are members, onely *in shew and appearance*; of which sort are hypocrites, which seeme by their outward profession, to bee that they are not indeede: wherein they resemble the wooden legge, that is cunningly fastened to the body, but indeede is no legge, nor part of the body, whereto it is adioyned. A third sort are liuely members, which are vnited vnto Christ by faith, and haue fellowship with God in him, beeing iustified, sanctified, gouerned and preserued by his spirit; and withall do feele, and shew forth the power of the same spirit dwelling in them. Of these *Paul* speaketh, Rom. 8. 14. *As many as are led by the spirit of God, they are the sonnes of God.* The fourth sort are *decaied members*, which though they belong to Gods election, and are plants truely ingrafted into the vine Christ Iesus, yet for the present, haue not a liuely sense of the power, and vertue of the spirit of Christ in them. These may fitly be resembled to the legge of a man, or some other part, that hath the dead palsie, which though it remaine for some time, without feeling, and vncapable of nourishment,

riſhment, yet beeing ioyned to the body, it may by vertue of ſome ſtrong medicine, bee recouered, and made whole as the other.

Of this ſort, are excommunicate perſons. For in regard of their ingraffing, they are true members, and can not bee quite cut off from the body of Chriſt, *Ioh.*10.28. though otherwiſe, they are not holden ſo to be, in a three-fold reſpect.

One, in regard of men, becauſe they are excluded, from their holy communion with the faithfull, by the Churches cenſure. The ſecond, in regard of God, becauſe that which the Church rightly bindeth on earth, is bound in heauen. The third, in regard of themſelues, becauſe for a time, they want the power, and efficacie of the Spirit, vntill they bee throughly touched with repentance, and begin (as it were) to liue againe.

Now, though in theſe reſpects, they bee not eſteemed members of the Church, yet the truth is, they are not wholly cut off, from the ſocietie of the faithfull. For the ſeede of faith remaineth in them : and that knits the bond of coniunction with Chriſt, though the ſenſe thereof be loſt, vntill they repent.

In this caſe, the partie excommunicate is, as a free man in bonds, who vntill hee get out of priſon, hath no *vſe* of his freedome, and yet continues a free man ſtill, though hee remaine in priſon. So alſo the children of God, may ſtill bee the children of God, though excluded from the congregation of the Church, for ſome offences.

From this that hath beene ſaid, ariſeth the Anſwer to the Queſtion propounded ; namely, that the children of ſuch perſons, as are excommunicated, are (notwithſtanding their excommunication) to bee baptized, becauſe they are indeede, and in the iudgement of charitie, true members of the bodie of Chriſt, though in ſome other regards, they are not in preſent holden ſo to be.

Yet further, beſides the former grounds, conſider theſe reaſons.

Firſt, children of parents, that are profeſſed members of the Church (though cut off for a time, vpon ſome offence committed) haue right to baptiſme, becauſe it is not in the power of man, to cut them off from Chriſt, though they bee excommunicated. Secondly, the perſonall ſinne of the parent, may not keepe the bleſsing from the childe : and therefore not depriue him,

him, of participation of the ordinance of God. Thirdly, wee must alway put a difference betweene them, which doe not make separation from the Church, and yet are grieuous offenders: and open Apostataes, that ioyne themselues with the enemies of the Church, to the ruine and ouerthrow of the truth of the Gospel. Fourthly, wee must put a difference betweene those, that haue giuen vp their names to Christ, though fallen grieuously; and Turkes, and Infidells, that are forth of the Couenant, and neuer belonged to the Church. Lastly, if the mercie of God inlarge it selfe to thousands, yea to infinite generations: why should man bee so hard hearted, as to make question, whether such Infants belong to the Couenant? and consequently keepe them from the Sacrament of Baptisme.

Out of this Question, ariseth a second;

Whether children borne in fornication, haue right to baptisme?

Answ. They are not to be kept from it. For the wickednes of the parent, ought not to preiudice the childe, in things that belong to his saluation.

Yet in this case, some Cautions are carefully to bee obserued; as first, that the parent holde the true faith and religion: secondly, that hee bee by the Minister exhorted, to a true humiliation of himselfe, and to earnest repentance for his sinne committed, and that before the childe bee baptized. Thirdly, that there bee some appointed, to answer for the Infant, besides the parents; and to make solemne promise openly to the Church, that it shall be carefully brought vp, and instructed in the faith. And the same is to bee obserued and practised, before the baptizing of the children of parents excommunicate.

IV. Question.

How men are to make a right vse of their baptisme, when they bee come to yeares?

The not obseruing heereof, is the cause of many sinnes and corruptions in the liues of men. It is commonly holden a great

great fault in ciuill matters, for a man not to keepe his couenants. Much more is it a hainous sinne before God, not to keepe the promises, and pay the vowes, made vnto him.

For answer therefore to the Question, wee must first take this for a ground: That baptisme both for signification, force, vse, and fruite, continues not for a moment of time, but for the whole course of a mans life: It doth not respect onely the time past or present, but that which is to come, yea, that whole time, that a man hath to spend, from the very act of his baptisme to his death. Againe, baptisme is the true Sacrament of Repentance, for remission of sinnes: which being once receiued, remaineth a perpetuall testimonie and pledge of the euerlasting couenant of God, and of the continuall washing away of sinne in the blood of Christ. Mark. 1. 4. Luk. 3. 3.

This Ground premised, I come to the vse of baptisme: which is two-fold.

The first is, that it serues to bee a token, and pledge of Gods fauour towards vs, and that principally three waies.

First, in that it sealeth and confirmeth to vs, the free pardon and forgiuenesse of our sinnes. Thus *Cornelius* was baptized of *Peter*, after hee had heard the Gospell preached, and receiued the Holy Ghost: that it might bee vnto him a pledge, of the remission of his sinnes, *Act.* 10. 48. And in like manner, doth *Peter* exhort the conuerted Iewes, to repent them of their sinnes, and to receiue the Sacrament of Baptisme, as a seale and pledge of Gods mercy, in the forgiuenesse thereof by Christ, *Act.* 2. 38.

In regard of this vse, baptisme is of great force, to releeue the heart in distresse. For when any childe of God, feeles himselfe loaden with the burden of his sinnes, the consideration and remembrance hereof, that God hath pardoned them all, and giuen him a speciall and certaine pledge of his pardon in baptisme, will serue to stay and support his soule. Yea though his sinnes were of force, to make a separation betweene God and him. Yet remembring, that his name is written in the Couenant of God, and that hee hath by Gods mercie receiued the seale of the Couenant, hee shall not neede to be much dismaied. When Satan tempteth him to doubt of his owne estate, in regard of his corruptions, euen then let him haue recourse to his baptisme, and thinke of the earnest and pledge of Gods fa-

uour, which he hath receiued. Let him draw out his euidences, ſigned which the ſeale of Gods couenant, made vnto him in Ieſus Chriſt; and that ſhall bee ſufficient to ſtoppe the mouth of Satan, and to repell his temptations.

Secondly, Baptiſme is as a pledge of the vertue of Chriſts death. *Doe you not know*, ſaies *Paul, that all we which haue beene baptized into Ieſus Chriſt, haue beene baptized into his death? Rom.6.3.* For they that beleeue, are by baptiſme conformed to Chriſt their head, becauſe they are by it, buried together with him into his death. verſ.4.

This point is of excellent vſe in our liues. For it teacheth a man, when his owne corruption mooueth him to ſinne, and he is now euen in the Combate (the Spirit luſting againſt the fleſh, and the fleſh againſt the Spirit) euen then to call to memorie his baptiſme, wherein it pleaſed God, to ſeale vnto him the mortification of his ſinne, by the power of Chriſts death: and conſequently to pray earneſtly vnto him, for the continuance of the ſame power in his heart, for the continuall crucifiing of the old man; and the vtter deſtroying of the body of ſinne, *Rom.6.6.*

Thirdly, baptiſme is a pledge vnto vs, of the Life of Chriſt, and of our Fellowſhip with him therein. For looke, as he beeing dead in the graue, raiſed himſelfe to life, by his owne power; euen ſo, and more then ſo, beeing now in heauen glorified, doth hee by the power of his Deity, raiſe vp vs his members, from death to life, *Rom.6.4.* A certaine pledge whereof, hee hath giuen vs in this Sacrament. Which alſo affoardeth ſingular comfort and ioy vnto a man, euen in his greateſt extremitie. True it is, that man by nature is dead in ſinne; yet God of his mercy, ſealeth vnto him in baptiſme, his riſing from the death of ſinne, to newneſſe of life. True it is againe, that all men muſt die. Yet this is our comfort, that in baptiſme God hath ſealed to vs, euen our riſing from the graue to life euerlaſting; and all by the vertue and power of Chriſts reſurrection. This is a comfort of all comforts, able to vphold the ſoule of man, euen in the houre of death.

The ſecond Vſe of Baptiſme is, that it ſerues to be a notable meanes, of our death vnto ſinne, and that three waies.

Firſt, by putting vs in mind, of mortifying the fleſh, and crucifying our owne corruption. For if we bee baptized into the death.

death of Chriſt, as *Paul* ſaith, Rom.6.3. then ought we not to continue in ſinne, but to labour by all meanes, as by praier, by faſting, by the word preached, and by auoiding all occaſions of offence, to kill and deſtroy the corruption of our nature, and the wickedneſſe of our hearts, Gal. 5.24.

Secondly, it cauſeth vs to dedicate our ſelues wholly, vnto God and Chriſt; remembring, that we once offered our ſelues to be baptized (in the preſence of the whole congregation) in token that we ſhould euer afterward, conſecrate our ſoules and bodies vnto the Lord, and wholly renounce, and forſake the fleſh, the world, and the Diuell.

Thirdly, it cauſeth vs to labour, to keepe and maintaine peace and vnitie with all men; but eſpecially with Gods people. For Baptiſme is a ſolemne teſtimony of the bond of mutuall loue and fellowſhip, both of Chriſt with his members, and of the members one with an other. To this end *Paul* ſaith, *that we are all by one ſpirit, baptized into one body*, 1. *Cor.*12.13. yea, and Baptiſme is one of thoſe things, whereby the *vnitie of the Spirit* is preſerued *in the bond of peace*, Eph.4.5.

V. Queſtion.

Whether a man falling into ſinne, after hee is baptized, may haue any benefit of his Baptiſme?

Anſ. He may if he repent. And the reaſons are theſe:

Firſt, his Indentures and Euidences remaine whole, in reſpect of God, and his name is not put out of the couenant. Which is otherwiſe in the Euidences of men. For if they bee once cancelled, a man cannot haue his name put into them againe.

Secondly, Baptiſme is indeede (as hath beene ſaid) the Sacrament of Repentance; and (as it were) *a plancke or board* to ſwimme vpon, when a man is in danger of the ſhippewracke of his ſoule. Therefore if a man repent, and be heartily ſorry for his ſinnes committed, he may haue recourſe to his baptiſme, wherein was ſealed vnto him, the pardon of all his ſinnes paſt, preſent, and to come; hee ſtanding to the order of his baptiſme, beleeuing and repenting.

Thirdly, to them that fall euen after baptiſme, there is hope of repentance, and conſequently of the fauour of God, if they be touched in heart with true remorſe, and ſorrow for their offences. For hence it was, that *Paul* calls the Galatians (fallen after they had beene baptized) to the remembrance of the fauour of God, promiſed vnto them in the couenant, and ſealed in their Baptiſme, *Gal.*3.3. 19.27. In the ſame manner, doth *Iohn* call the Churches of Aſia, that had left their firſt loue, to repentance & conuerſion, *Apoc.*2.5.16. And the ſaid *Iohn*, in the Eccleſiaſtiall hiſtorie is ſaid, to haue reclaymed a young man, who had moſt grieuouſly fallen after his Baptiſme.

Euſeb. Eccleſ. Hiſt. l. 3. c. 23.

CHAP. X.

Of the Lords Supper.

THus much concerning the Sacrament of Baptiſme. Now we come to the Sacrament of the Lords Supper; concerning the vſe whereof, there are two principall Queſtions mooued.

I. Queſtion.

How farre forth men haue libertie, to vſe or not vſe the Lords Supper?

For the anſwering hereof, I propound three Rules.

The Firſt. Euery man of yeares, liuing in the Church, and beeing baptized, is bound in conſcience by Gods commandement, to vſe the Lords ſupper. In the inſtitution of the Supper, the Lord gaue a Sacramentall Word, whereof there bee two parts, a Commandement, and a Promiſe. The Commandement is expreſſed in theſe tearmes: *Take, eate, drinke, doe ye this.* And it binds all men in the Church that are baptized, to the vſe of the Lords Supper.

The ſecond Rule. Euery man of yeares baptized, is to receiue it often. 1. *Cor.* 11. 26. *As oft as ye ſhall drinke it in remembrance of me.* The reaſon is, becauſe we haue neede continually to feede on Chriſt. And herein the Lords Supper differeth from Baptiſme, becauſe by Baptiſme, a man is once only graffed into Chriſt but being in Chriſt, he hath neede often and continually to

to be fedde in him, to life eternall. And this often nourishment of the beleeuer, is sealed vnto him, by the often vse of this Sacrament.

The third Rule. Euery man is to receiue, and vse the Lords Supper, according to the laudable custome of that Church, whereof he is a member, vnlesse there be a iust impediment. A iust impediment is that, which barres a man from the vse of the Supper, as Suspension, Contagious and incurable sickenesse, Absence vpon a iust and weighty cause, as when a man is in his iourney, and such like.

The reason of the Rule is; first, if any man refuse to receiue it, when hee may conueniently, hauing no iust Impediment, so doing, hee neglects and contemnes the ordinance of God. Secondly, for a man to abstaine, when hee is called to receiue it, though happely hee may be excused, in regard of some reason inwardly knowne to himselfe; yet his abstinence is a bad example, and may giue offence to others. Thirdly, the man that may receiue, and yet will not, doth in effect, suspend and withhold himselfe, from the benefit of this holy Sacrament.

Now these three Rules, as they serue directly to answer the Question in hand, so they doe plainely discouer some errours and faults, in the practise of sundrie persons in these dayes. Some there bee, that thinke it sufficient to receiue the Communion once by the yeare, namely at Easter time. Whereas on the contrarie, it is to be vsed as oft as may bee; considering that it is nothing, but the shewing forth of the Lords death till he come: which is not once or twise in the yeare, but often, yea continually to bee remembred. Others there are, that take libertie to themselues, to come to this Table, and abstaine at their pleasure; as if it were a thing arbitrarie to themselues; which notwithstanding the Lord hath enioyned by expresse commandement, as hath beene said.

But some alleadge for this their practise, that they are at variance with such and such persons, that haue done them wrong, and whom they cannot forgiue; and in this respect, they were better abstaine, then come vnprouided. To whom it may be said; that their vnfitnesse in this and other respects, ought to bee a strong motiue to induce them, at least to vse all holy indeauour, to prepare themselues euery day, rather then a meanes to keepe them backe. For if a man should abstaine vpon

euery occasion of variance, discontentment, and infirmitie, hee should neuer receiue, and so consequently haue no benefit by this ordinance of God. Daily preparation therefore, is the more necessarie, that when they be called, and haue opportunity, they may come as welcome guestes, vnto that heauenly banquet.

II. Question.

How may a man rightly vse the Lords Supper, to his comfort and saluation?

Ans. Three things are required thereunto; A right preparation, a right Receiuing, and a right Vse of it afterward.

Sect. I.

That Preparation is needefull, the commandement of the Apostle plainely shewes, which is directed to all Communicants without exception. 1. *Cor.* 11.28. *Let a man*, that is, *let euery man examine himselfe.*

Now, that a man may bee rightly prepared, hee must bring with him foure seuerall things.

First, Knowledge of the foundation of Religion, specially of the vse of both the Sacraments. That this is necessarie to Preparation, it appeareth by that, which *Paul* requireth in a good Communicant, 1. *Cor.* 11.26. to wit, *the shewing forth of Christs death*: which is done by confession and thanksgiuing; and these two, cannot be performed without knowledge.

The second thing required, is Faith. For all Sacraments are seales of the righteousnesse of faith, *Rom* 4.11. Now Faith is hereby discerned; when the heart of the beleeuer, contents it selfe onely with Christ, in the matter of saluation; and doth beleeue, not onely that there is a remission of sinnes in generall, but that his sinnes are forgiuen to him in particular.

The third, is Repentance, standing in a heartie sorrow for sinnes committed, in a hatred and detestation of the same, and in a resolued purpose of amendment, and obedience for time to come.

Heere wee must remember, that *renewed* Repentance for sinnes

sinnes committed, is principally required before the Sacrament. For the Apostle chargeth the beleeuing Corinths, with vnworthy receiuing, because they came in their sinnes, without renouation of their repentance.

The fourth, is Charitie towards man. For this Sacrament is a Communion, whereby all the receiuers, ioyntly vnited together in loue, doe participate of one and the same Christ. And therefore, as no man in the olde law, might offer his Sacrifice, without a fore-hand agreement with his brother; so no Communicant may partake with others at this Table, without reconciliation, loue, and charity.

Now further touching Preparation; there are three Cases of Conscience to be resolued.

1. Case. What shall a man doe, if after preparation, he finds himselfe vnworthy?

Ans. There are two kinds of vnworthines; of an euill conscience, and of infirmity. Vnworthines *of an euill conscience* is, when a man liues in any sinne, against his conscience. This wee must especially take heede of. For it is proper to the Reprobate; and he that comes to the table of the Lord vnworthily, in this sense, questionlesse hee shall eate his owne iudgement, if not condemnation. The vnworthines of *infirmitie* is, when a man truely repents and beleeues, and makes conscience of euery good duty, but yet sees and feeles wants in them all, and in regard hereof, himselfe vnfit to the Supper. Such vnworthines cannot iustly hinder a man, from comming to this Sacrament, neither is it a sufficient cause to make him to abstaine. The reason is, because the Lord requires not therein, *perfection* of faith, and repentance; but *the truth and synceritie* of them both, though they be imperfect.

If it bee demanded, how the truth of faith and repentance may be knowne? I answer, by these notes. I. If our faith be directed vpon the right obiect, Christ alone. II. If there bee a hungring and thirsting, after his body and blood. III. If wee haue a constant and serious purpose, not to sinne. IV. If there follow a change in the life. Thus wee read, that many of the Iewes, in the daies of *Hezekias*, came to Ierusalem, and did eate the Passeouer, which had not cleansed themselues, according to that which was written in the Law. And yet, for those among them, that had prepared their whole hearts, to seeke the Lord,

the text saies, that *God heard the praier of Hezekias, & healed the people, though they were not clensed, according to the purification of the Sanctuary*, 2. Chron. 30. 18, 19, 20.

II. Case. Whether it be requisite to preparation, that a man should come fasting to this supper?

Ans. It is not necessary. For in the Primitiue Church, Christians did first feast, and at the end of their feast, receiued the Lords Supper. And if receiuers bring with them, attentiue minds, reuerent and sober hearts, it matters not, whether they come fasting, or not. *The kingdome of God stands not in meats and drinkes*, as *Paul* saith, Rom. 14. 17.

III. Case. Whether such persons, as are at contention, and goe to law one with an other, may with good conscience, come to the Lords table? The reason of the Question is, because men think, when they go to law, that they do not forgiue.

Ans. There be three kinds of forgiuenes; of reuenge, of the penalty, and of iudgement. *Of reuenge*, when men are content to lay aside, all hatred and requitall of euill. *Of penaltie*, when beeing wronged, they are content to put the matter vp, and not proceede to reuenge by inflicting punishment, *Of iudgement*, when a man is willing, to esteeme and iudge things badly done, as well done; and to iudge a bad man, no euill person, nor an enemie, though he be an enemy.

Of these three, the first is alwaies necessary. A man is bound in conscience, to forgiue the *reuenge*, and leaue that to the Lord, to whom Vengeance properly belongeth. But to the forgiuenesse of *penalty* and *iudgement*, we are not alway bound. Wee must shunne and decline iniuries offered, as much as possibly we can; but when they be offered, we may with good conscience, seeke a remedy of them, and vse any lawfull meanes, to defend our selues.

Therefore I answer to the Question thus: That if a man going to law with an other, forgiues him in regard of reuenge, when he comes to the Lords table; he doth his duty. For, doing that, he is not bound to the other, as hath beene said.

Sect. 2.

The Second thing, in the right vse of the Lords Supper, is the right Receiuing of it. Wherin there be two things required: First,

Firſt, the renewing of our knowledge, or Generall Faith. And then ſecondly, the renewing of our Speciall Faith in Chriſt.

Let the reaſon of both bee obſerued. This Sacrament containes many particular Signes: as not onely the bread and wine, but the actions about the ſame. The ſignes may bee thus diſtinguiſhed. Some of them are *repreſenting* ſignes, ſome are ſignes *applying*.

Repreſenting ſignes are ſuch, as doe liuely ſet foorth vnto vs Chriſt, with his benefits: as the bread and the wine, the breaking, and the powring. Applying are thoſe, that doe appropriate the ſame: as, the giuing and receiuing of the bread & wine. The firſt ſort ſerues properly to renew our knowledge: The ſecond, to confirme the ſame by application.

Now anſwerable to the ſcope of the Sacrament, muſt be our right Receiuing: which conſiſteth, in renuing of our knowledge and faith, in the myſterie thereof.

Our Knowledge is renewed principally, by meditation in the vſe of the Supper, after this manner:

Firſt, when wee ſee two ſignes to bee receiued, we muſt call to minde that Chriſt is our *perfect Sauiour*, that is, both bread and water of life. Heb. 7. 23.

Secondly, when we behold the bread and wine, ſet apart by the Miniſter, and conſecrated by repeating the promiſe, and prayers made for that ende: wee muſt remember that Chriſt was ordained and appointed by God, to be our Mediatour and Sauiour, *Ioh.* 6. 27. *Act.* 2. 23. 36.

Thirdly, when wee ſee the bread broken, and wine powred out: we are to meditate of Chriſt, that was crucified for vs, and broken, both by the firſt death, and paines of the ſecond, whereby life and righteouſneſſe was procured vnto vs.

Fourthly, the giuing of the elements into the receiuers hands, offers vnto our meditation, thus much: That God doth truely, and really giue Chriſt, with his merits and efficacy, to euery beleeuing receiuer.

On the other ſide, our Faith is renewed, by apprehenſion and application, in this manner. When the Miniſter giues the bread and wine, and the Communicant receiues them: at the ſame time, are we to lift vp our hearts to heauen, to apprehend Chriſt by faith: beleeuing him, with all his benefits to be ours: that hee was made man for vs, that hee ſuffered and died for the remiſsion

remiſsion of our ſinnes. For theſe outward ſymbolicall or ſacramentall actions, ſerue to no other end, but to ſignifie vnto vs, theſe inward actions of the mind and will, whereby we apprehend and receiue Chriſt, to our ſaluation.

Here by the way, two cases are propounded.

1. Caſe. What is to be done, if a man, after often receiuing, ſtill doubteth, whether he hath faith or no?

Anſ. He muſt ſtriue againſt doubting, and indeauour to beleeue; being heartily ſorry for the weakeneſſe and infirmitie of his faith; And let him withall conſider & remember, that God hath not onely giuen his promiſe, but ſet apart this Sacrament, to be a ſpeciall ſigne and pledge of his mercy contained in the promiſe, for the vpholding and ſtrengthening of mans faith.

But ſome man will ſay; Mine indeauour is nothing, if doubting preuaile. *Anſ.* It is not ſo. For if a man can be heartily ſorry for his infirmitie; if hee ſtriue to beleeue; if in heart hee hungreth and thirſteth after Chriſt, faith is begunne, and hee in ſome ſort doth apprehend Chriſt. The poore begger by the high way ſide, enioyeth the almes that is giuen him, though hee receiue it with a lame and leprous hand. The ſtomacke that lothes phyſicke, if it receiues into it at the firſt, but one droppe of the potion preſcribed, and that in very weake and fainting manner, it will bee able at length to take benefit by a greater quantitie, and in the meane time it receiues good. The man that is in cloſe priſon, if hee ſees but one little beame of the Sunne, by a ſmall creuiſe; by that very beame he hath vſe of the Sunne, though hee ſee not the full and whole body of the Sunne. In like manner, though our faith, the hand of our ſoule, bee mingled with weakenes and corruption; though wee feele neuer ſo little meaſure of Gods grace in vs; yea though our knowledge bee neuer ſo ſmall; yet it is an argument, that the Spirit of God beginnes to worke in our hearts, and that we haue by Gods mercy, begunne to lay hold on Chriſt.

It will be ſaid further; If I feele not Chriſt giuen vnto mee by God, I doe not, nay, I cannot beleeue. *Anſ.* In Nature it is true, that Experience beginnes firſt, and then followes Aſſurance: but in Spirituall and Diuine things, there is a contrary courſe to be taken. For heere wee muſt beginne with faith, and in the firſt place, ſimply beleeue Gods promiſes: and afterward we come, by the goodneſſe of God, to feele and haue experience

perience of his mercie. This point was notably practised by *Iehosaphat*, who beeing in a great extremity, and seeing no way to escape, practised his faith in the first place, and said, *Lord, we know not what to doe, but our eyes are towards thee*, 2. Chron. 20. 12. And the like hee taught the people at the same time. vers. 20. *Put your trust in the Lord, and ye shall be assured*. Thus *Abraham* is said, *aboue hope, to beleeue vnder hope the promise of God*, euen against sense, reason, and experience, *Rom.* 4. 18.

11. Case. If in the very instant of receiuing, a man feele his heart so hard, that hee cannot lift it vp vnto God, what is then to be done?

Answ. First, hardnes of heart is two-fold, *sensible*, and *insensible*. The Insensible hardnesse of heart, is a great and dangerous iudgement. But the Sensible and felt hardnes, which is in Gods children, and which they feele and bewaile in themselues, is rather a blessing, then a curse. Of this, the people of God complained, *Esa.* 63. 17. And it must not discourage any Communicant, but rather comfort him, because it is a signe of grace. For if there were no grace in the heart, corruption and hardnesse could neuer be felt.

Secondly I answer, that the benefit of the Sacrament, is not tyed to the very instant of receiuing; but if before and after, a man lift vp his heart to God, hee shall finde comfort, though for the present, hee hath not so liuely sense and feeling thereof, as hee desireth. This alway prouided, that the same party bee displeased with himselfe, that hee cannot doe that which hee would, and ought, nor in that measure, that is required. And such a one, must consider this to his comfort, that though hee doe not apprehend Christ, yet Christ apprehendeth and accepteth him.

Sect. 3.

In the Third place; After the receiuing of the Sacraments, two things are required. Right vse after Receiuing

First, that Thankes bee giuen vnto God, not onely in word, but in euery action of our life, for Christ, and all his benefits. Secondly, that not onely for the present, but euer afterward, still we renue our faith, repentance, and obedience.

But what is a man to doe, if after receiuing he finde no comfort?

fort? *Answ.* First hee must examine, whether he hath truely beleeued and repented, yea or no; If he hath not, then the fault is in himselfe, and not in Gods ordinance. If hee hath, let him not bee dismaied, for the ioy of the Spirit is sowne in his heart; and though it lye hidde for a time, yet at length it will shew it selfe. *Psal.* 97. 11.

CHAP. XI.

Of Adoration.

THe Fourth Head of the outward worshippe of God, is Adoration; wherein wee consider two things. First, what it is? Secondly, what be the Questions propounded concerning it?

Sect. I.

What Adoration is. For the former. Adoration *in generall*, is an outward Worshipp, signifying and testifying the inward worship of the heart. *More specially*, by it we must conceiue, the bowing of the head, and knee; the bending and prostrating of the bodie: the lifting vp of the hands, eyes, and such like.

Adoration is two-fold: *Religious*, or *Ciuill*.

Religious Adoration, is that worship of God, in which Religion and Godlinesse is exercised, expressed, and signified. In it there be two things alwaies ioyned together, and yet distinctly to be considered. The first and principall, beeing the foundation of all the rest, is *the intention of the minde*, whereby God is conceiued, as an absolute and omnipotent Lord, knowing all things, yea the heart of man: hearing the prayers of all men, in all places, at all times: the author, preseruer, and giuer of all good things. The second, depending vpon the former, is the *Outward prostrating* of the bodie, as the bowing of the knee, and such like, for this ende, to testifie our subiection vnto God, as our absolute Lord, &c. This is it, which makes Adoration a true religious worship.

The other kinde of Adoration, is *Ciuill*, pertaining to the second Table, tearmed by some, *sociall*; because it is the adoration or worship, that fellow-creatures giue one to another. And this

this (as the former) hath in it two things. The one is, the Intention of him, that performeth it, which must be this: That the creature worshipped, is indued with excellent gifts of God: Or, that he hath a power of gouernment ouer vs. For one of these two, is euer the ground of Ciuill Adoration. The other is, the Action or Outward Gesture of the body, in token that the creature worshipped, is endued with excellent gifts, and graced with authority before-named. Here wee must remember, that the bowing of the body, &c. and in generall, all bodily gesture performed, is one and the same, both in Religious, and Ciuill worship: and the distinction standeth onely in the intent of the minde.

Sect. 2.

Now the Questions about Adoration, are two.

I. Question.

To what things is Adoration due, and in what manner?

Answ. We must distinguish the things that are: and they be of three sorts, or rankes. In the first ranke, comes God the Creator: in the second, the Creatures: in the third, the Worke of the creatures.

For the first; Adoration that is due to God the Creator, must not be speciall (for we are not Gods mates and companions) but onely Religious. Yea, all religious worship is due to God, *and to him alone*; which I proone thus: The diuell, tempting our Sauiour, desired no more of him, but to prostrate his body: Yet vpon this ground, that he was the giuer and disposer of all the kingdomes of the earth. But Christ denies it, and answers: *Thou shalt worship the Lord thy God, and HIM ONELY shalt thou serue.* Math. 4. 10. Againe, the very scope of Religious Adoration, is to acknowledge the Godhead, and the properties thereof. And hereupon it must be giuen to God alone, and consequently not to the creature, vnlesse we will acknowledge a Godhead in the creature.

Here

Here we are to remember two Caueats, touching Religious Adoration.

First, if Adoration be giuen to the true God, with a false and erronious intention, it makes him an Idoll. For example; If the body be bowed, with this intent, to worship God out of the Trinity, as the Turke doth; or if he bee worshipped out of the Sonne, with the Iew; thus doing, we worship not the true God, but an Idoll. The reason is, because God is so to bee conceiued of vs, as he hath manifested himselfe in his owne word, and no otherwise. If otherwise, God is not conceiued, but an Idoll or fiction of the braine: and the Adoration is not done to God, but to the Idoll.

Secondly, to worship God, in, at, or before an Image, is Idolatry and superstition: and God so worshipped, is made an Idoll. For he that thus worshippes him, bindeth his presence, operation, and grace, to those places, to which God neuer bound himselfe, or his presence, &c. God hath not appointed Images, to bee pledges of these things, either by promise, or commandement. Hence it followeth, that the man which worships God, otherwise then he would be worshipped, or lookes to be heard, when God will not be heard, is an Idolater. Againe, God expressely forbiddes the worship of his Maiestie, in, at, or before any creature in heauen or in earth, *Deut.* 4. 16, 17, 18, 19.

But the Idolater in excuse of his sinne, is wont to pretend many things.

First, that when he worshippeth, he intends not to worship the Image, but God in the Image. To this wee answer, that it matters not what his meaning is. For let him intend what hee will, if God detesteth that manner of worshippe, it is not to be tendred vnto him, in any sort. The Israelites worshipped not the calfe it selfe, but God in the calfe, *Exod.* 32. 8. Yet then *Moses* saith, that they worshipped an Idoll.

Secondly he alleadgeth, that in the olde Testament, God was worshipped before the Arke: and that there hee promised to heare the prayers of his people. *Answ.* The reason is not alike. For they had an expresse commandement, giuen them by God, touching Adoration before the Arke: and a promise that they should be accepted and heard. But the Idolater hath no such commandement, or promise.

Thirdly,

Thirdly hee obiecteth, that Subiects doe kneele downe before the chaire of eſtate in the abſence of the King or Queene, in token of ſubiection due vnto them; and therefore much more may they to the Images of God, and Saints in heauen glorified. *Anſ.* This reaſon is alſo inſufficient. For the kneeling before the chaire of eſtate, is a meere ciuill Teſtimonie of ciuill worſhippe: and being referred to this ende, to ſhew loyaltie and ſubiection to lawfull Princes, it ſtands in force by the commandement of God. But there is no ſuch warrant from Gods word, for bowing to Images; neither is it his will, that they ſhould be tokens, and pledges of his preſence.

The ſecond ſort of things that bee, are the creatures: which muſt bee diſtinguiſhed into foure kindes. I. Wicked Spirits. II. Good Angels. III. Liuing men. IV. Men departed.

Touching wicked Spirits or Diuells, the Queſtion is, What is the Adoration that is due vnto them?

Anſw. They are the enemies of God, and accurſed of him; therefore no honour or ſeruice belongs vnto them, by his will and appointment. And for that very cauſe, wee are to haue no dealing with them at all. Nay, we are vtterly to renounce, and abandon, whatſoeuer things come from the Diuell, or his inſtruments: as namely all Spells, Charmes, Inchantments, &c. which ſerue to the working of wonders, and yet haue no ſuch vertue giuen them from God for that ende, either by creation, nature, word, or inſtitution.

Now concerning the good Angels; If they did now appeare vnto vs, and wee had certaine knowledge thereof, wee might adore them. But how? onely with ciuill and ſociall worſhip. For ſo we reade, *Gen.* 19. 1. that *Lot ſeeing two Angells comming towards* Sodome, *roſe vp to meete them, and bowed himſelfe with his face to the ground.* By which example it appeareth, that though Angels may bee adored, yet not with Religious, or that which is mixed with Religious worſhippe, but with worſhippe purely and meerely ciuill. Whereupon it was, that the Angel refuſed the worſhip done vnto him by *Iohn*, ſaying, *See thou doe it not: I am thy fellow ſeruant, and one of thy brethren, &c.* Reu. 19. 10. I adde moreouer, that ſith at this day, the Angels appeare not vnto vs; we may not worſhip them at all, either in ciuill or religious manner, albeit wee muſt euer haue a reuerent eſtimation of them.

As

As for liuing men, Adoration meerely ciuill is onely due vnto them, and that in respect of the gifts of God, which wee see to bee in them, as also of their authoritie and place, which they haue amongst men. This is expressely inioyned in the fift Commandement, *Honour thy father, &c.* and confirmed also by the example of *Abraham*, who stood vp, and bowed himselfe before the people of the land of the Hittites, *Gen.*23. 7. Prouided alwaies, that this Adoration, bee according to the laudable custome of the countrey, where they liue.

But for worship, either simply religious, or mixt, it is in no sort to bee yeelded them. Thus *Peter* (when *Cornelius* met him, and fell downe at his feete) refused to accept of the honor done vnto him; which notwithstanding was not a diuine, but a mixed kinde of worship, performed vnto *Peter*, in a reuerent opinion of his person, as beeing more then an ordinarie man, *Act.* 10.25,26. In like manner, *Mordecai* the Iew denied to worship *Haman*, because the honour which the King appointed to bee giuen vnto him, was an excessiue honour, hauing some diuine worship in it, such as was done to himselfe. Of the same sort, is the kissing of the Popes feete, which indeede is ciuill worship, but mixed with religious. For it is tendered vnto him, as to the Vicar of Christ, and one that cannot erre; the like to which, is not done to any Emperour or Potentate on earth.

Lastly, touching dead men, or Saints departed, as *Peter*, *Paul*, and the rest; all the worship we owe vnto them, is no more but a reuerent estimation of their persons, and imitation of their vertues. Religious or ciuill Adoration due vnto them, wee acknowledge none; because neither we haue to deale with them, nor they with vs. Therefore Romish Adoration of them wee renounce, as flat Idolatry; considering it giues vnto them a Diuinitie, making them present in all places, to knowe our hearts, and heare our prayers at all times, which is the prerogatiue of God alone.

Now for vnreasonable creatures, no Adoration at all appertaineth to them, but onely a reuerent, and holy vse of them. For Adoration, is a signe of Subiection of the inferiour to the superiour; but man is their superiour, and therefore hee is to doe them no worship or seruice. And hereupon, we iustly condemne the Adoration of the reliques of Saints, of the bread and wine in the Sacrament, &c.

The

The third sort of things, is the Worke of the Creature, to wit, Images. Where if it be demanded, what Adoration is due to them? I answer, None at all. Reasons. 1. We haue an expresse inhibition to the contrary, in the third Commandement, *Thou shalt not bowe downe to them, nor worship them, &c.* 2. The superiour must performe no adoration to the inferiour. Now though it should be granted, that they were the Images of God, yet man is a more excellent Image then they; and they are inferiour not onely to him, but euen to the basest sort of creatures. The worme is one of the baseſt creatures vpon the earth, yet it is a worke of God. The Image is a worke not of God, but of man. Man therefore may as well in all reason, and better, worship the worme, then the Image.

CHAP. XII.

Of outward Confession.

THE fift Head of Gods outward worshippe, is *Confession.* I meane not the Ordinary or Ecclesiasticall Confession, but that which is made before the Aduersary. Concerning which, there be many Questions commonly made.

I. Question.

Whether confession of faith be necessary, and when?

Answ. That Confession is necessary, it appeares by manifest testimonies of Scripture. 1. *Pet.* 3. 15. *Be ready to giue an answer alwaies to euery man, that asketh you a reason of the hope that is in you.* Here is a flat commandement, for Confession. Againe, *Rom.* 10. 9, 10. *If thou shalt confesse with thy mouth, and beleeue with thy hart, thou shalt be saued. For with the heart man beleeueth vnto righteousnes, and with the mouth man confesseth to saluation.* And Mar. 8. 38. *Whosoeuer shall be ashamed of mee, in this adulterous generation, of him shall the sonne of man be ashamed also, when he*

commeth in the glorie of his Father, with his holy Angels. This is graunted of all Diuines, saue onely of some pestilent Heretikes.

The second part of the Question is, When Confession is to be made?

For answering whereof, this must bee remembred for a Ground, that there is a distinction to bee made, betweene Commandements affirmatiue, and negatiue. The Negatiue bindeth at all times, and to all times. For it is not lawfull at any time, for a man to doe euill. The Affirmatiue bindes at, and in all times, but not to all times. For it commands a duty to be done, which neuertheleſſe is not at all times to bee done. For example: To giue almes, is prescribed, by an affirmatiue commandement, and yet almes are to bee giuen onely at fit times, and occasions. Hereupon it pleased the Lord, to propound part of the Morall Law, in negatiue tearmes, because negatiues are of greater force. Now Confession, beeing commanded not by a negatiue, but by an affirmatiue commandement, wee are not bound thereunto, at, and to all times, but when iust occasion is offered.

What then (may some say) are the especiall times, in which Confession is to be made before the Aduersary?

Anſ. There are two principally, to which all the other may bee reduced. The first, when wee are examined touching our Religion, by them that are in authoritie, as by Magistrates, Princes, Iudges, &c. For at such time we are lawfully called to make confession of our faith, and may doe it with boldnesse. Thus much the place before-named importeth, where we are inioyned *to be ready to giue an account, &c.* 1. *Pet.* 3. 15. that is, not to euery Examiner; but to those alone, who haue power and authority giuen them by God, for that purpose. And the same is implied in Christs speech to his Apostles, *Matth.* 10. 19. *And ye shall be brought before gouerners and Kings for my sake, to witnes to them and to the Gentiles.* And in this case, not to make profession of our faith, is in the effect to deny Christ, to scandalize the Church, and greatly to preiudice the truth. The second time of Confession is, when in the want therof, Gods glory is directly impeached, the saluation of men hindered, and our neighbour offended. And then wee are necessarily to confesse, though no examination be made.

If

If it be here asked, How we may be able to discerne of this time? The answer is; by Christian wisedome, which teacheth vs, that when by our silence, wicked men are emboldened to speake euill of Gods word, and weake ones occasioned to fall from the faith, then is the fittest time, to stand in the defence and maintenance of the truth. Out of these two times and cases, Christians haue liberty not to confesse, but may lawfully conceale their faith; nay (which is more) their persons; by changing their habit and attire, vpon this ground, because the affirmatiue commandement doth not alwaies binde.

Here it is obiected; First, that wee are saued onely by faith, and therefore confession is not necessary? *Answ.* We must consider faith two waies. First, as an instrument created in the heart, whereby we apprehend, and apply Christ with his benefits to our selues, for our iustification and saluation. Secondly, faith must be considered more largely, as it is a way, to bring vs to life euerlasting. Now, in the first acception, it may truely be said, that we are saued by faith alone. For there is no grace of God, whereby we take hold of Christ, but faith. But if wee take it in the second sense, as a way to life, then wee may truely say, that it alone saueth not, but hope, loue, repentance, good workes, and all diuine vertues. In this sense *Paul* saith, *we are saued by hope*, Rom. 8. 24. because by it we wait for our saluation; and hope is the way, in which all must walke that looke to be saued. Againe he saith; *Momentary afflictions doe worke vnto vs an eternall waight of glory*, 2. Cor. 4. 17. But how? Not as causes, but as waies, signes, and markes, that giue vs direction to our iournies end. And thus, The woman is said *to be saued by bearing of Children*, 1. *Tim.* 2. 15. Which bearing and bringing vp of Children, is no cause, but onely a way wherein shee must constantly walke to glory. And though in mans iudgement, that may seeme a way of misery and death, yet indeede it is otherwise, if the Children *continue in faith, loue, and holinesse with modesty*. Againe, the Apostle *Iames* saith, that *Abrahams faith wrought together with his works*, Iam. 2. 2. which are likewise not to be vnderstood, as working causes, but as testimonies and euidences, declaring and manifesting that hee was iust in the sight of God.

Secondly, it is obiected, that Confession of our faith to God is sufficient. For so Saint *Paul* seemes to say, Rom. 14. 22. *Hast*

thou faith? haue it with thy selfe before God: Therefore confession before man is not needefull. *Anſ.* The Apoſtle ſpeakes not of that faith, whereby wee are iuſtified and ſaued, but of that which ſtandeth in a perſwaſion, of the vſe or not vſe of things indifferent. And this a man may *keepe to himſelfe*, that is, hee may ſo vſe it, as hee ſhall not thereby offend his brother. That commandement was giuen by *Paul* for thoſe times, when men were not fully perſwaded of the vſe of Gods creatures, as meates, drinkes, &c. but to theſe times it is not.

II. Queſtion.

Whether it be lawfull for a man being vrged, to goe to Idol-ſeruice, and heare Maſſe, ſo as he keepe his heart to God?

Anſ. It is not, and I prooue it by the ſcope of the eight and tenth Chapters of the firſt Epiſtle to the Corinthians, where the Apoſtle diſputes the Queſtion, whether the Corinthians might goe into the temple of Idols, and eate of meate offered vnto them, in the meane time not partaking with Idolaters in the worſhip of the Idols? This he auoucheth to bee vtterly vnlawfull, and for that purpoſe tells the Corinthians, *That they cannot drinke of the cuppe of the Lord, and of the cuppe of Diuells.* Now as this was vnlawfull for them, ſo it is vnlawfull for any Proteſtant, to goe to any Popiſh aſſembly, to heare Maſſe. Againe, God is the Creator of the Body and Soule; therefore hee is to bee worſhipped in both; and conſequently wee robbe him of his due, when we reſerue our hearts to him, and giue our bodies to Idolls. To this purpoſe *Paul* exhorteth the Romanes, to giue vp *their bodies* a liuing ſacrifice, holy and acceptable vnto God, Rom. 12. 1. Which place vtterly condemneth the errour of ſome, who thinke, that God will bee content with the ſoule, and that they may beſtow their body, in the ſeruice of the Diuell.

But againſt this Doctrine ſundry things are alleadged. The firſt is, the example of *Naaman*, 2. *King*. 5. 18, 19. who ſaid to the Prophet, *when I bowe my ſelfe in the houſe of Rimmon, the Lord*

Lord be mercifull to me in this thing. To whom *Elisha* answered, *goe in peace.* Here (say some) the Prophet giues leaue to *Naaman*, to worshippe in an Idols Temple.

To this, there bee sundry answers giuen. Some affirme, that *Naaman* speakes onely of Ciuill, and Politike worshippe; and not of Religious. For his office was to kneele downe in the Temple, that the King might leane vpon his shoulder, when he worshipped the Idoll. And *Naaman* makes open protestation, v. 7. that he will worship no God, but the God of Israel.

Others answer, and that more truely, that *Naaman* doth acknowledge it a sinne, to goe to the house of *Rimmon*, and therefore hee craues pardon for it, at the hands of God, twice together, vers. 18. and withall makes a vow, that he will thenceforth offer, neither burnt offering, nor sacrifice, to any other God, saue onely to the Lord, and hereunto *Elisha* answereth, *Goe in peace.*

Yet further it is answered, that *Naaman* requesteth the Prophet to pray for him, that hee might bee constant in the seruice of the true God: and (in case hee were drawne against his purpose, by humane frailtie, to bow againe before *Rimmon*, with his King) that the Lord in mercie would pardon his offence. And to this the Prophet yeeldeth, saying, *Goe in peace.* As if hee should say, Goe to; I will pray for thee, to this ende and purpose. This text therefore giues no warrant for bodily presence, in Idolatrous assemblies.

The second Obiection. *Iehu* openly professed the worshippe of *Baal*, and yet he dissembled, meaning nothing lesse: 2. *King.* 10. 18. And the Lord commends him, for his diligent *execution of that, which was right in his eyes*, vers. 30.

Answ. Iehu is commended, not for his dissembling, but for his diligence in destroying *Achabs* house, his religion, and the Priests, with all that belonged vnto them; though in other matters belonging to the seruice of God, hee departed not from the sinnes of *Ieroboam.*

The third Obiection. Dan. 3. 6. *Nebuchadnezzar* made a decree, that *whosoeuer would not fall downe and worship the golden Image, should the same houre be cast into the middest of an hot fierie furnace.* Now wee doe not reade, that any moe refused to obey but three; and therefore it seemes, that *Daniel* did worship the Image, as well as others.

Anſ. *Daniel* was not accuſed as the three children were, and for that cauſe, there is no mention made of his refuſall. Againe, put the caſe he had beene accuſed, yet the King tooke no knowledge of his accuſation, becauſe he was in fauour, both with him, and the people.

The fourth Obiection. *Paul* together with foure men, that had made a vow, yeelded to purifie himſelfe, according to the law of *Moſes*, becauſe hee would not offend the weake Iewes, *Act.* 21.24. And yet that Law concerning purification, as alſo the whole bodie of Ceremonies, was abrogated in the death of Chriſt. Now if he might doe that, which was vnlawfull, for the auoiding of offence; why may not a man goe to Maſſe, and ſo preuent the ſcandall, which may bee taken on the behalfe of the Papiſts?

Anſ. It is true, that there was an end put vnto the Ceremoniall law by Chriſts death; yet it was not at the firſt wholly to be aboliſhed, but by little and little. Againe the vſe of ceremonies, remained as a thing indifferent in it ſelfe, till the Temple of Ieruſalem was deſtroyed by *Titus*, and the Church of the New Teſtament throughly planted. And till both theſe were accompliſhed, the vſe of the Ceremoniall law was no ſinne; prouided, that it were not holden, or vrged, as a thing neceſſary to ſaluation.

Now whereas it is ſaid, that we may be preſent at the Maſſe, for the auoiding of offence; it may further be anſwered: firſt, that we are to doe our duties, though men be neuer ſo much offended: for it was the rule of Chriſt in like caſe, *Let them alone, they be the blind leaders of the blind*, Math. 15.14. Secondly, wee ought not to doe euill, that good may come thereof.

The fift Obiection. The Maſſe is Gods ordinance, appointed by Chriſt, though now it be corrupted by men. *Anſ.* It is a moſt damnable Idol, yea worſe then any Idol of the Gentiles; and the adoration performed therein, is moſt abhominable, and hath more affinitie with groſſe Gentiliſme, then with the Inſtitution of our Sauiour Chriſt.

III.

III. Question.

Whether any man, especially a Minister, may with good conscience flie in persecution? and if he may flie, when?

Sect. 1.

This Question consisteth of two parts. Touching the first; Sundry men are of opinion, that it is vtterly vnlawfull to flie in persecution; as *Tertullian*, who hath written a whole booke of this argument: and besides him, certaine Heretikes, named *Circumcelliones*, in that part of Afrike, which wee now call Barbarie, and some also of the sect of the Anabaptists. But the truth is, that sometimes it is lawfull to flie, though not alwayes. For proofe whereof, consider these reasons. Whether it be lawfull to flye?

First, Christs commandement, Math. 10. 23. *When they persecute you in one citie, flie into another.* If it bee said, that this commandement was limited to the times, wherein the Apostles preached in Iewry, and therefore is temporarie. I answer, No; for there cannot any text of Scripture be brought, to shew that it was euer yet repealed. And the Apostles (who had receiued this commandement, euen after Christs ascension, and the giuing of the Holy Ghost) beeing persecuted, did flye from one place to another, as wee may reade, *Act.* 9. 2. *Corinth.* 11. If it bee alleadged, that if this bee a commandement to flye, then all must flye; I answer againe, that though the commandement bee generall to all persons, and therefore euery Christian may lawfully shunne apparent danger: yet the same is particular, in regard of circumstances, of time and place. For though al may flie, yet there be some places & times, wherin men may not vse that libertie, as shall appeare afterward.

The second reason, is taken from the example of many worthy men recorded in Scripture. *Iacob* the Patriarch fled from the presence of his brother *Esau* into Haran, to Laban, *Gen.* 27. and againe, from thence to the land of his fathers, *Gen.* 31. *Moses*, after hee had slaine the Egyptian, fledde out of Egypt into

Madian, where hee lived 40. yeares, *Exod.* And this was no rash flight, but a worke of faith, *Heb.* 11.27. *Obadiah* the gouernour of *Ahabs* house, hid *a hundreth men of the Lords Prophets*, by fifty in a caue, and fed them with bread and water, when *Iezabel* would haue destroyed them, 1. *King.* 18. 13. *Eliah* being in feare of his life, fledde from *Iezabel* into Mount Horeb, 1. *King.* 19.3. Againe, in the New Testament, our Sauiour Christ being in danger, withdrew himselfe, *Ioh.* 10.39 and that sundry times, till the hower of his pasion was come. *Paul*, when the Iewes took counsell together to kill him, was let downe by the brethren in a basket through a wall in Damascus. *Act.* 9.25. And when the Grecians went about to slay him, hee was brought by the brethren to Cesarea and sent to Tarsus, ver. 29,30. Againe, being in danger, hee vsed Christian policy to saue himselfe. For, by saying he was a Pharisie, he made a diuision between his accusers, the Pharisies and Sadduces, and so escaped, *Act.* 23.6,7. And if that were lawfull for him to doe, then is it also lawfull for a man, by slight to saue himselfe, in case of danger, whether he be a priuate man, or a Pastor.

Yet for the better clearing of the Answer, some allegations to the contrary, are to be examined.

Obiection. I. Persecution is a good thing, and that which is good, may not bee eschewed. *Answ.* Good things are of two sorts. Some are simply good, in, and by themselues; as vertues, and all morall duties: and these are not to bee eschewed. Some againe, are good onely in some respects. Of this sort are things Indifferent, which bee neither commanded nor forbidden, but are good or euill, in respect of circumstances. And these may be eschewed, vnlesse we know that they be good for vs. Now, persecution beeing of this kind, that is to say, not simply good, but onely by accident, may bee auoided; because no man can say that it is good or bad for him.

Obiect. II. Persecution is sent of God, for the tryall and good of his Church. *Answ.* First, euill things sent of God, may be auoided, if he shew a meane or way, how they may be auoided. For example: God sendeth sickenes, famine, the plague and sword; he sends also meanes, and remedies for the preuenting, and remouing of them, as physicke and foode, &c. And these we may lawfully vse for the saide purposes: and in like manner

manner may perſecution bee auoided, if God offer meanes of eſcape. Secondly, there is a two-fold Will of God, his *reuealed*, and his *ſecret* will. By his Reuealed will, hee hath appointed, that in caſe of preſent danger, when meanes of eſcape bee offered, they may be vſed. Now becauſe they that flye lawfully, are aſſured of Gods reuealed will, therefore in obedience thereunto, they vſe the meanes to ſaue themſelues from danger. As for his Secret will, becauſe it is vnknowne, and therefore vncertaine to vs, we may not raſhly preſume thereof, and againſt his expreſſe will, refuſe the meanes offered, but vſe them rather, till God reueale the contrary.

Obiect. III. To flie in perſecution, is a kinde of deniall of Chriſt, and againſt confeſsion: he therefore that flies, ſeemes to make no confeſsion, but rather to deny Chriſt.

Anſw. Chriſtian confeſsion is double, *open*, or *implicit*. Open confeſsion is, when a man boldly confeſſeth his faith, before the Aduerſary, euen to the death. This is the greateſt and higheſt degree of confeſsion; and in it the holy Martyrs in former times, continued euen to the loſſe of their liues, vndergoing the puniſhment of death, inflicted vpon them by the Aduerſaries of Chriſt Ieſus, for the maintenance of the truth. Implicit is, when a man to keepe his Religion, is content to forſake his countrey, friends, and goods. This is a ſecond degree, inferiour to the former, and yet is a true Confeſsion, acceptable to God. And vnder this kinde, comes Flight in perſecution. Whence it appeareth, that lawfull flight in time of danger, is no deniall of Chriſt, nor yet againſt Confeſsion. For ſometimes it pleaſeth God, to call men to profeſſe his name and truth openly, by ſuffering: ſometimes againe, not openly by ſuffering, but by flying: & this latter way, though it be not ſo high a degree, as is the former, yet it is in deede and in truth in the meaſure, a true profeſsion of Chriſt, and pleaſing vnto God.

Obiect. IV. Our Sauiour Chriſt commands vs, *Feare not them that can kill the body*, Matth. 10. 28. Now if a man muſt not feare them, then he muſt not flie.

Anſ. The text ſpeaketh not of all feare, but of ſuch feare, as tendeth to Apoſtaſie, and cauſeth men to renounce faith, and good conſcience. Againe, it ſpeakes of that feare, whereby man feareth man more then God. Thirdly, it ſpeakes of ſuch feare, as by which a man is vrged to tempt God, by doing ſome thing

thing that is repugnant to his will, and that out of his calling. Now when the Question is of Flight in persecution, wee vnderstand not such a Flight, as tendeth to Apostasie, or argueth the feare of man, more then of God, or that is repugnant to Gods will; but that alone, whereby we vse the meanes offered, according to his appointment, least wee should seeme to tempt him, and bring vpon our selues vnnecessary danger. And thus the first part of the Question, is answered.

Sect. 2.

When a man may flie.

The second is, concerning the Time, when a man may flye, Minister, or other? And for better resolution thereof, wee are to remember, that there bee eight Conditions required in Christian Flight, especially that, which pertaines to the Minister.

The first is, if there be no hope of doing good, by his abode in that place, where the persecution is. But while hee conceiues any hope of doing good, by teaching, preaching, or otherwise, hee may not flie. This, the Minister shall easily discerne in Christian wisedome. To this purpose *Paul*, *Act.* 18. 10. hauing a while preached at Corinth, and finding that the Iewes detested him, & his ministerie, intended a present departure thence. But the Lord appearing vnto him by night, in a vision, warned him to stay: *for* (saith he) *I haue much people in this citie*: that is, many that are to be conuerted, and brought vnto the faith. Euery Minister in his place, must haue a speciall care of furthering Gods kingdome, whether it be by flying, or not flying.

The second Condition. Consideration must bee had, whether the persecution be *personall*, or *publique*. Personall is that, which is directed against this, or that mans person. Publique, which is raised against the whole Church. If it be directed against the person of the Pastor, hee may vse his liberty. For it may be, that his flight will bring peace to the Church.

But what if the people will not suffer him to flie? *Ans.* They should be so farre from hindering of him in this case, that they ought rather to succour and releeue him. Thus when *Demetrius* had raised a tumult against *Paul*, vnder pretence of *Diana*, and he would haue presented himselfe vnto the people, in the common place: the Disciples suffered him not. *Act.* 19. 30.

And

And what care they had of his preseruation, the same ought the people to haue of their Pastor, in case of like perill. But if the persecution bee common to the whole Church, then hee is not to flie. For it is necessarie at such times especially, that those which are strong, should support and confirme the weake.

The third Condition. If there bee in the Pastor a moderation of minde. For he must take heede of these two extremities, that hee be neither ouercome with excessiue feare, nor through ouermuch confidence, runne headlong into apparent danger. And that hee may auoide these extremities, hee must first pray vnto God for wisedome, courage, and constancie: and secondly, vse the consent and aduise of the Church, for his direction in this behalfe; that all things may be done in wisedome.

The fourth Condition of lawfull flight is, that the Minister withdraw himselfe onely for a time, and not vtterly forsake his charge, and calling. Yet, if hee be principally aymed at in the persecution, hee may lawfully goe apart: and it is the duty of the Church also, to see him conueyed away in safetie, till the persecution be ouer. And thus doing, hee neither forsakes the Church, nor his calling; but only vseth the meanes of his preseruation, for the keeping of faith, and a good conscience. This warrant our Sauiour giues to his Apostles, *Math.* 10.23. *When they persecute you in one citie, flie into an other.* The ende of that commandement was, that the Apostles might preserue themselues in safety, till they had preached the Gospel to all the cities of Israel, as the next words doe declare.

The fift Condition. If after due triall and examination, hee finde not himselfe sufficiently armed with strength, to resist or beare the extremity. For then hee may retire himselfe into some place of safetie, where hee may liue to the glory of God, keeping faith and a good conscience.

The sixt Condition is, If hee be expelled, or banished by the Magistrate, though the cause be vniust. For subiection is simply to bee yeelded, to the punishments and corrections of Magistrates, though we doe not alwaies tender Obedience to their commandements.

The seauenth is, If God offer a lawfull meanes, and way of escape, and doth (as it were) open a doore, and giue iust opportunity to flie. In this Case not to flie (especially if hee haue

not

not ſtrength ſufficient to ſtand out) is tempting of God.

The eight condition. If the danger be not onely ſuſpected, ſurmiſed, and ſeene a farre off; but certaine and preſent. Otherwiſe the Paſtor falls into the ſinne of *Ionah*, who fore-caſted dangers in his calling, and therefore preuented them by flying to Tarſus.

Theſe conditions beeing obſerued, it may be lawfull both for Paſtor, and people to flye in times of perſecution.

Sect. 3.

When a man may not flie?

In the next place it may bee demanded, When a Paſtor, or other may not flie?

For anſwer hereunto, the Signes of vnlawfull flight are to bee conſidered, and they are principally foure.

The firſt is, when God puts into a mans heart, the Spirit of courage and fortitude, whereby he is reſolued to abide, & ſtand out againſt the force of all enemies. Thus *Paul*, Act. 20. 22. went *bound in the Spirit to Ieruſalem*. Where, though hee knew that bonds and afflictions did abide him, yet hee would not be diſſwaded, but vttered theſe words of reſolution: *I paſſe not at all, neither is my life deare vnto my ſelfe, ſo that I may fulfil my courſe with ioy, and the miniſtration, which I haue receiued of the Lord Ieſus, to teſtifie the Goſpell of the grace of God.* This motion of the Spirit is not ordinary: yet in the time of hot perſecution, it hath beene found, in many worthy inſtruments of Gods glory, as may bee ſeene in the Hiſtories of ſundry Martyrs, in the dayes of Queene *Marie*. But one eſpecially (of whom I was credibly informed) that hauing this motion, not to ſtand out, and yet flying: for that very act, felt ſuch a ſting in his conſcience, that he could neuer haue peace till his death.

The ſecond ſigne is, when a man is apprehended, and vnder the cuſtodie of the Magiſtrate. For then hee is not to flie, becauſe he muſt, in all his ſufferings, obey the Magiſtrate.

Here a Queſtion is mooued, Whether a man that is impriſoned, may breake priſon?

To this, Popiſh Schoolemen anſwer, that hee may; if the cauſe of his impriſonment bee vniuſt. And ſutable to this aſſertion, is the common practiſe of Papiſts. Wee on the contrary ſay, and that truely, that no man being in durance, may vſe any vnlawfull

vnlawfull or violent meanes to escape; for wee may not, at any hand, resist the Magistrate in our sufferings. Seruants are commanded, to subiect themselues with patience, vnto the vniust corrections of their Masters, 1. *Pet.* 2. 19. And this reason is giuen; *For it is thanke-worthie, if a man for conscience toward God, endure griefe, suffering wrongfully.* The Apostles, being in prison, vsed no meanes to deliuer themselues; but when the Angel of the Lord had opened the prison dores, then they came foorth, and not before, *Act.* 5. 19. And that which *Peter* and the other Apostles did, must Pastors and other men also doe, in the like case, for Religion sake.

The third signe. When a man is bound by his calling and ministerie, so as in it, he may glorifie God and doe good to the Church by preaching; then he must not flie. For, the duties of a mans calling, must bee preferred before any worldly thing whatsoeuer, whether body, goods, friends, or life, &c.

The fourth signe. When God in his prouidence, cuts off all lawfull meanes and wayes of flying, hee doth then (as it were) bidde that man stay and abide. I say, lawfull meanes; because we may not vse those that are vnlawfull, but rather rest contented, and resigne our selues wholly to Gods will and pleasure: We must not doe any euill, that good may come thereof, and of two euills, not onely not the lesse, but neither of both is to be chosen. So much of Confession.

CHAP. XIII.

Of an Oath.

THe sixt head of Gods worshippe, is an Oath: concerning which, three Questions are to be handled.

I. What an Oath is?

II. How an Oath is to be taken?

III. How farre forth it bindeth, and is to be kept?

Sect. 1.

I. Question.

What is an Oath?

The nature of an Oath.

An Oath, is a religious, and necessarie confirmation of things doubtfull, by calling on God, to be a witnesse of truth, and a reuenger of falshood.

First, I call it a *Confirmation*; for so the Holy Ghost speaketh, *An oath for confirmation, is among men an end of all strife*, Heb. 6. 16.

Secondly, I tearme it a *religious confirmation*, because an Oath is a part of Gods Religion and worship; Yea, it is sometime put for the whole worship of God, Esa. 19. 28. *In that day, shall they sweare by the Lord of hosts*, that is, they shall worship the true God.

Thirdly I adde, a *necessary confirmation*, because an Oath is neuer to be vsed, in way of confirmation, but onely in case of meere necessity. For when all other humane proofes doe faile, then it is lawfull to fetch testimony from heauen, and to make God himselfe our witnesse. In this case alone, and neuer else, it is lawfull to vse an Oath.

Fourthly, I say, in *which God is called vpon, as a witnesse of the truth, and a reuenger of falshood.* This is added in the last place, because herein alone, stands the forme and life of an Oath; that in things doubtfull, we call God as a witnesse of truth, and a iust reuenger of the contrary. There be sundry kinds of confirmation, as the affirmation, the asseueration, and the obtestation. And by this Clause, an Oath is distinguished from them all; because in it, we call vpon God to giue witnes to the thing auouched: but in the other three we doe not.

Now touching this last point, of the forme and life of an Oath, three Questions are to be answered, for the better clearing of the whole doctrine.

I. Question. Whether an Oath taken by Creatures bee a true Oath, and to be kept?

Ans. An Oath by creatures, is an Oath, though vnlawfull.

For

For though there bee not in it, a direct inuocation of God for witnesse, yet when wee call the creature to giue testimony, we doe then indirectly call vpon God, because he is seene in them; and looke how many creatures there be in the world, so many signes are they of Gods presence. This answer Christ himselfe maketh, Math. 23.21,22. *Hee that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon,* that is, *by God himselfe.*

II. Question. Whether an oath by false gods, bee a true oath or no? for example, the oath of the Turke by *Mahomet*; the oath of *Laban*, by the gods of Nachor, that is, by his Idols: when as in them, there is no inuocation of the true God of heauen and earth.

I answer as before; though it bee not a lawfull oath, yet it is in value and effect an oath. For though that thing bee a false god indeede, by which it is taken: yet it is the true God, in the opinion of him that sweareth. Thus *Mahomet* is to the Turke in stead of the true God, and is honoured of him as God: and therefore his oath by *Mahomet*, is a true oath. Thus when *Iacob* in the couenant that hee made with *Laban*, sweares by the feare of his father *Isaack*, and *Laban* by the Idols of Nachor; *Iacob* accepted the oath which was tendered to him, in the name of a false god; which hee would not haue done, if it had not beene an oath at all. And hence the Case is plaine, that swearing by a false god, is an oath: and therefore bindeth the swearer in Conscience, though it be vnlawfully taken.

III. Question. If in euery oath, God ought to be cited as a witnesse, how then can God sweare by himselfe, seeing none can witnesse vnto him?

Answ. This discription of an oath, whereby the creature sweareth, includes not that oath, whereby God sweareth. For the ende why God sweareth, is to binde himselfe (as it were) with a bond vnto man, whereby hee would haue man to repute him a lyer, and no God, if he failes and keepes not his promise. Thus the Lord sweares in his wrath, *Heb.*3.11. *If they shall enter into my rest.* The words of the oath, are to bee vnderstood with this clause, *If, &c.* then let mee be holden as no God, or as a false god. And in this manner is God said to sweare, when he manifesteth to man, that hee is content to be counted no God, if that which he auoucheth by oath, be not performed.

Further-

Furthermore, in euery Oath, there be foure distinct things. First, an Assueration of the truth; which should bee auouched, though there were no oath taken. Secondly, a confession of the omnipotent presence, wisedome, iustice and truth of God; whereby wee acknowledge, that he is the searcher and knower of the heart; yea that he is both witnesse, iudge, and reuenger of falshood and lying. Thirdly, Prayer and Inuocation, whereby God is called vpon, to giue testimony to the conscience of him that sweareth, that he speakes nothing, but the truth. These two actions of Confession and Inuocation, doe make an oath, to bee no lesse a true and proper part of Gods worship, then praier it selfe. Fourthly, Imprecation, in which a man acknowledging God the iust reuenger of a lye, binds himselfe to punishment, if hee shall sweare falsely, or speake an vntruth wittingly or willingly.

Now, though these be the distinct parts of an Oath, yet all of them are not expressed in the forme of euery oath; but sometimes one, sometimes two of the principall, and the other concealed, but yet alwaies vnderstood. For example the Prophet *Ieremie* teacheth the people of Israel a forme of swearing, *Thou shalt sweare, The Lord liueth*, Ierem .4. 2. In which, there is expressed onely the second part, Confession, and in that the rest are to be vnderstood. Againe, the words of *Ruth* to *Naomi, The Lord do so to me, and more also, if ought but death depart thee & me*, are only an Imprecatiõ, in which the other parts are infolded. So the oath which God maketh, Heb. 3. 11. *If they shall enter into my rest*, is expressed only by imprecations, & the other parts vnderstood, though they be not mentioned. In common speech betweene man and man, it is vsually auouched (though most wickedly) *If it be not thus or thus, let me be hanged, I would I were dead, & would I might neuer moue hence, &c.* Now this auouchment, howsoeuer it may be taken, is indeed a forme of swearing, in value and force all one with the oath of God, when he saith, *If they enter into my rest, let me be no God, but a deceiuer.*

Sometimes two parts of the foure, are expressed, and the rest vnderstood. 2. *Cor.* 1. 23. *Now I call God to record vnto my Soule.* Here Innocation with Imprecation, is vttered in speech, and the other two conceiued in the minde. By these particulars, we see it vsuall in Scripture, to propound formes of swearing, by

by expressing some one, or two particular parts in stead of the rest; yet so, as the parts concealed bee vnderstood: for otherwise the oath is not formall and entire.

Sect. 2.

II. Question.

How an Oath is to be taken in a good and godly man?

For the answering hereof, two Rules are to bee remembred.

The first Rule. Hee that will take an Oath by the name of God, must sweare *in truth, in iudgement, in righteousnesse*, Ier. 4. 2. Here three vertues are required in a lawfull Oath.

First, that it be made *in truth*. And wee must know, that there is a double truth: the one, *of the thing spoken*; the other, *of the minde* wherein it is conceiued. Truth *of the thing* is, when a mans speech is framed according to the thing, as it is indeede, or as neare as possibly may bee; and that because God is truth it selfe: This is called by Schoolemen, *Logicall verity*. Sometimes by reason of mens frailtie, this truth is wanting, because wee know not things as they are. The truth *of the minde* is, when a man speakes or sweares as hee thinketh, or is in conscience perswaded of the thing: and this the Schoolemen tearme, *Morall veritie*. Now, though the first of these two be wanting, yet the latter must necessarily bee in an oath, least wee fall into periurie.

The second vertue is *Iudgement*, that is, prudence or wisdome. This Iudgement requires discretion, and consideration, principally of fiue things. First, of the thing in question, which is to bee confirmed. Secondly, of the nature of the oath, that is taken. Thirdly, of the minde, and true meaning of him that sweareth. Fourthly, of the particular circumstances, of time, place, and persons, when, where, and before whom hee sweareth. Fiftly, of the euent or issue of the oath. All these are duely to be regarded, that we sweare not rashly, or vnaduisedly.

The third is *Iustice*: wherein also care must be had of two

things. Firſt, that the point to bee confirmed, be lawfull. And it is then lawfull, when it may ſtand with pietie, and charitie. Secondly, that the occaſions of taking the oath be alſo iuſt, and they bee chiefely foure. I. When it may further Gods glorie and worſhip: or ſerue to prooue ſome doctrine of ſaluation, in whole or in part. II. When it may tende to the furtherance of brotherly loue, or to the preſeruation of our neighbours life, goods, or good name: or further, to the confirmation of ſome league, couenant, or contract made betweene parties, vpon good ground, and for good and neceſſarie purpoſes. III. When it ſerueth, to releeue a mans owne priuate neceſsity: as when one ſweares to maintaine his owne good name, goods, or life: to confirme his owne faith and truth in contracts. An example hereof we haue in *Paul*; who to confirme the Romanes, in the perſwaſion of his loue and care of their ſaluation, ſaith, *God is my witneſſe (whom I ſerue in my ſpirit, in the Goſpell of his Sonne) that without ceaſing, I make mention of you*, Rom. 1. 9. And againe, to keepe his owne credit and good name, among the Iewes, *I ſay the truth in Chriſt, I lye not, my conſcience bearing me witneſſe, in the holy Ghoſt*, Rom. 9. 1. IV. When the Magiſtrate doth exact it, by order of iuſtice. This, though it be a iuſt occaſion, and warrant of an oath, yet three Caueats are in it to bee obſerued.

Firſt, that the oath bee adminiſtred lawfully, not againſt pietie or charitie. Secondly, hee which takes an oath, tendered by the Magiſtrate, muſt ſweare according to the minde and meaning of the Magiſtrate who exacts the oath, and not according to his owne priuate intent. Thirdly, hee muſt not ſweare ambiguouſly, but in a ſimple ſenſe, ſo as the words of his mouth, may bee agreeable with that, which hee conceiueth in his heart. *Pſal.* 15. 2. And whatſoeuer oath is taken without obſeruation of theſe Caueats, the ſame is not taken in truth, but in fraude and deceit. Popiſh teachers affirme, that in ſome caſes, they may ſweare in a doubtfull meaning: And this they practiſe in time of danger, when being conuented before the Magiſtrate, and examined, they anſwer *Yea* in word, and conceiue a negation, or *No* in their mindes. A practiſe moſt impious, and flat againſt this excellent Rule of the Prophet, that a man ſhould ſweare in truth, iudgement and iuſtice.

The Second Rule is, That the forme in which the oath is pro-

propounded, muſt be a plaine, ſimple, and direct forme, wherein God is directly called to witneſſe. For his worſhippe is directly to bee giuen to him: and therefore the oath alſo, beeing an Inuocation of his name, and a part of his worſhip, is directly to be made.

That the meaning of this rule, may the better appeare, one Queſtion is to be anſwered; Whether in the Forme of an oath, a man may not ſweare, directly by creatures, and indirectly by God?

Moſt of the popiſh ſort, and ſome Proteſtants hold, that hee may. But the truth is otherwiſe. *I ſay vnto you* (ſaies our Sauiour) *ſweare not at all: neither by heauen---nor by the earth---nor by thy head, &c*, *Math.* 5.34. In which words, he forbids all indirect oathes, whereby men ſweare directly by creatures, and indirectly by God: for ſo did the Phariſies. Againe, if a man might ſweare by creatures, and conceale the name of God, it would diminiſh his Maieſtie and authoritie, and much deceit might be vſed: for the ſwearer might ſay, that he ſware not, but onely vſed an obteſtation.

Againſt this it is obiected, I. That *Ioſeph* ſware by the life of *Pharaoh*, *Gen.* 42.25. therfore it may ſeeme, that oathes by creatures are not vnlawfull. *Anſ.* Firſt, it may be ſaid, that *Ioſeph* ſinned in ſo ſwearing: for therein he imitated the Egyptians, who ſware by the life of their King. Secondly, it may be anſwered, that *Ioſeph* doth onely make an aſſeueration, and not an oath.

Obiect. II. The Church in the Canticles takes an oath, by the Creatures. Cant. 2.7. *I charge you, daughters of Ieruſalem, by the roes, and by the hindes of the field, &c.* *Anſ.* It is no oath, but an obteſtation, whereby the Church calls the creatures, to witneſſe her earneſt affection to Chriſt. The like is made by *Moſes*, *Deut.* 30.19. when he ſaith, *I call heauen & earth to record againſt you this day.* And by *Paul*, in his charge to *Timothy*, 1. *Tim.* 5.21. *I charge thee, before the elect Angels.* In which, and the like ſpeeches, there is no ſwearing, but a kind of citation, or ſummoning of the Creatures as witneſſes. And there is great difference betweene *an oath*, and *an obteſtation*. In the Obteſtation, there is no more, but a calling of the creature to giue teſtimony, the matter beeing already apparant and manifeſt. But in an Oath, where the matter is not ſo manifeſt, God is made not onely a

witnes, but alſo a iudge and reuenger.

Obiect. III. Saint *Paul* ſweares by *his reioycing in Chriſt*, 1. Cor. 15. 31. which reioycing was a created paſsion, or a creature. *Anſ.* That was alſo an obteſtation, or a word of auouchment, and aſſeueration; and not an oath. For it is all one, as if he had ſaid thus; My ſorrowes and afflictions, which I endure for Chriſt, would teſtifie (if they could ſpeake) that as certenly as I reioyce in Chriſt, ſo certenly I die daily.

Obiect. IV. *Abigal* ſware to *Dauid* by the creature; *As the Lord liueth, and as thy ſoule liueth*, 1. Sam. 25. 26. *Anſ.* The former part of her ſpeech, may be called an oath: but the latter is onely an obteſtation, or earneſt auouchment, ioyned with an oath.

Now, although it bee in no ſort lawfull to ſweare by creatures: yet when a man ſweareth directly by God, he may name the creatures in way and forme of an oath; ſpecially, if he make them as his pawnes, and pledges, ſet before God, that he may in iuſtice, be reuenged vpon him in them, if he lieth and ſweareth not a truth.

Sect. 3.

III. Queſtion.

How farre forth doth an Oath bind, and is to be kept?

When an oath bindes.

The anſwer to this Queſtion is large; and therefore for orders ſake I diſtinguiſh it into two parts: and firſt I will ſhew when an oath bindes, ſecondly when it bindeth not.

For the firſt; An Oath taken of things certaine, lawfull, and poſsible, is to be kept, yea and bindes alwaies, though it be tendred euen to our enemies. To this purpoſe God hath giuen ſpeciall Commandement in ſundry places. *Numb.* 30. 3. *Whoſoeuer ſweareth an oath, to binde his ſoule by a bond, he ſhall not breake his word; but ſhall do, according to all that proceedes out of his mouth:* Math. 5. 33. *Thou ſhalt not forſweare thy ſelfe, but ſhalt performe thine oathes vnto the Lord*: Exod. 20. 7. *Thou ſhalt not take the name of the Lord thy God in vaine*; that is, lightly and raſhly. But Gods name

name is taken in vaine, when an oath made of things lawfull and possible is not kept; *Dauid*, at the humble request of *Shemei* (who had before cursed him) pardons his fault for the time, and sweares to him that he should not die, 2. *Sam.* 19. 23. *Dauid* made conscience of this oath, knowing himselfe to bee bound thereby, and therefore till his death he kept it; onely hee charged *Salomon* not to count him innocent, 1. *King.* 2. 9.

Now for the better clearing of the answer, we are to consider foure particular cases touching this point.

1. Case. What if a man take an oath by false gods, whether is he bound to keepe it, yea or no?

Answ. He is, and the reasons are these; First from the like. There was a question among the Scribes and Pharises, *Math.* 23. 16. whether a man swearing by the creature were a debter or no? The Pharises taught, that if a man sweare by creatures, the oath did not binde; But Christ vers. 20. affirmeth, that he that sweares by the Temple, or by the Altar, or by heauen, sweares by God indirectly, and so takes an oath, though not a lawfull oath; and thereupon remaines bound, and is a debter: now by proportion hee that sweares by false Gods, sweares by God indirectly, because the false God is, in the opinion of him that sweares, a true God, and so his oath bindeth, and is to bee kept. Secondly, *Abraham* accepts the oath that *Abimelech* tendreth vnto him in the name of a false God, *Gen.* 21. 23. So doth *Iacob* accept of the oath made vnto him by *Laban*, Gen. 31. 53. which they would not haue done, if their oathes had not beene sufficient bonds, to binde them to obseruation, and performance.

It will be said; Hee that admits of an oath by an Idoll, doth communicate in the sinne of him that sweareth. *Ans.* In case of necessitie, a man may admit of such an oath, without sinne. A poore man, beeing in extreame want, borroweth of an vsurer vpon interest. It is sinne to the vsurer to take it; but it is not so in the poore man, who is compelled by the vsurer to giue interest: Thus the poore man doth vse well the iniquitie of the vsurer: So it is in an oath; A Godly man may well vse and take benefit by the wicked oathes of Idolaters, so farre forth as they shall serue for the ratifying, and confirming of lawfull couenants.

11. Case. If a man take an oath, and afterward endure hurt

or dammage by it, whether is hee then bound to keepe his oath or no?

Anſ. If the loſſe bee but temporarie and priuate (the oath beeing made of a thing lawfull) it muſt be indured. For *Dauid* reckoneth it among the properties of a good man, *That hee ſweareth, and changeth not, though it be to his hurt*, Pſal. 15.4.

And here a difference is to bee made betweene *a promiſſorie oath*, and *a ſingle promiſe*. A ſingle promiſe may bee reuerſed by the will, and conſent of him, to whom it is made; but a promiſe made by an oath, is to bee kept, though loſſes and hinderances enſue thereupon. For, the reuerence wee beare to the name of God vſed in the oath, ought to bee of greater force with vs, then any priuate hinderance or inconuenience, which may befall vs, vpon the performance of the ſame.

III. Caſe. Whether doth an oath binde conſcience, whereunto a man is drawne, by fraud and ſubtiltie?

Anſ. If the oath be of things lawfull and poſsible, it bindeth and is to bee kept, though wee were induced to it by deceit. *Joſhua* deceiued by the Gibeonites, was brought to make Couenant of peace with them, and to binde it by an oath: Now perceiuing after three daies, that they had wrought it by craft, hee would not touch them, in reuerence of the oath, that hee had taken, *Joſh.* 9.18,19,20. And about 300. yeares after, when *Saul* had ſlaine certaine of the Gibeonites, the Iſraelites for that fact were puniſhed with three yeares famine; which could not bee ſtayed, till ſeauen perſons of *Sauls* houſe were hanged vp in Gibeah, 2. *Sam.* 21.

IV. Caſe. What if a man take an oath by feare and compulſion, is he to keepe it, yea or no? For example. A man falling into the hands of theeues, for the ſafetie of his life, is vrged to take a ſolemne oath, that hee will fetch and deliuer them ſome portion of money, and withall neuer diſcloſe the parties: The oath beeing thus taken, the Queſtion is, whether hee be bound to keepe it?

Anſ. Some Diuines are of opinion, that the oath is to be kept, and ſome ſay no: but generally it is anſwered, that it muſt bee kept, becauſe this feare did not aboliſh the conſent of his will. But if it bee alleadged, that in ſo doing, hee ſhall hurt the Common-wealth: Anſwer is made, that if he doe not ſweare ſecretlie, hee may in probabilitie bring greater damage to the weale

weale publicke, in depriuing it of a member, by the losse, of his owne life. But it will bee said, by this meanes he maintaines a theefe. *Ans.* Be it so: yet he remaines excusable, because that was not his intent, but onely to preserue his owne life, to the good of the Common wealth.

Thus the most and best Diuines doe hold. But for my part I leaue it in suspense; though it seemes in likelihood, that the partie which sweares silence, doth after a sort maintaine theft, and communicate with the sinne of the robber: & further giues occasion, that others may fall into the like hazzard and ieopardie of their liues. And so much of the first part of the Answer.

The second part of the Answer to this third maine Question followes: namely to shew, when an oath bindes not. An oath doth not binde in sixe Cases. When an oath bindes not.

I. When it is against the word of God, and tends to the maintenance of sinne. The reason is, because when God will not haue an oath to binde, it must not binde: For an oath must not be a bond of iniquity. Hereupon *Dauid* hauing sworne a rash oath, to destroy *Nabal* & his house, and being stayed from it by the Lord in the meanes of *Abigal*, hee praiseth God in this manner: *Blessed be the Lord God of Israel, which sent thee this day to meete me, and blessed be thy counsell, and blessed be thou, which hast kept me this day from comming to shed blood*, 1. Sam. 25. 32, 33.

II. If it be made against the wholesome lawes of the Common-wealth, because euery soule must be subiect to the higher powers, *Rom.* 13. 1.

III. If it bee taken of such persons, as want reason: as of children, mad-men, or fooles, because they know not what they sweare: and there can be no binding of Conscience, when he that sweareth wanteth reason to discerne what he doth.

IV. If it bee made by those, who are vnder the tuition of their superiours, and haue no power to binde themselues: as by children, which are vnder the gouernment of their parents. For these are part of their parents goods, and therefore not fit to vndertake an oath, without their consent. Neither are they to choose a calling, or make any contract of themselues, but onely by the direction & aduise of their parents; though some of the Popish sort do erroniously teach, that a childe may binde himselfe by oath to become a Monke of this or that order, without Consent of Parents.

V. If it bee made of things impossible: for then it is a vaine oath.

VI. If at the first it were lawfull, and afterward become impossible and vnlawfull. For such oathes God himselfe may bee said to reuerse. Thus if a man binde himselfe by oath to liue in single life without marriage, and after findes that God hath not giuen him the gift of continencie; in this case, his oath becomes impossible to be kept and therefore beeing reuersed by God, and becomming vnlawfull, it may bee broken without impietie.

To these sixe, the Papists adde two other. The first, when the oath is made vpon custome. And they put this example; If two men going out of a dore or ouer a bridge, the one sweares by God that he will not goe first; likewise sweares the other: yet at the last after contention, one of them goes first. In this case, saies the Papist, the oath bindes not. *Ans.* Custome cannot make that, which is sinne, to be no sinne, or periurie, to bee no periurie: but rather doubles the sinne, and makes it aboue measure more vile and abhominable: and they that giue themselues to this vsuall, and customable swearing, cannot but oftentimes become guiltie of flat periurie.

The Second Case is, when the Superiour power, that is, the Pope, or other inferiour Bishops, giue order to the contrarie, by relaxation or dispensation. *Ans.* It is false. For in euery lawfull oath there is a double bond; one of man to man, the other of man to God. Now if in the oath taken, man were onely obliged to man, the oath might bee dispensable by man: But seeing man, when hee sweareth to man, sweareth also to God, and thereby is immediately bound to God himselfe; hence it followeth, that an oath taken, cannot haue release from any creature. Therefore our Sauiour Christs commandement is, *Thou shalt not forsweare thy selfe, but shalt performe thy oathes*, to whom? *to the Lord. Math.* 5.33. And the oath that passed betweene *Dauid* and *Ionathan*, is called, *The Lords oath*, 2. *Sam.* 21.7. and 1. *Sam.* 20.8. God will haue the oath to binde, as long as seemeth good vnto him; yea and cease binding, when it pleaseth him. And that which himselfe bindeth, or will haue to be bound, no creature can loose; *The things which God hath coupled, let no man separate.* Mat. 19.6. And herein the Pope shewes himselfe to be Antichrist, in that hee challengeth power to dis-

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penſe with a lawfull oath, made without error or deceite, of things honeſt and poſsible.

Out of this anſwer, another Queſtion may bee reſolued; namely, when doth a man commit Periurie?

Anſ. 1. When a man ſweares that which he knowes to bee falſe. 2. When he ſweares that, which hee meanes not to doe. 3. When he ſwearing to doe a thing, which he alſo meanes to doe, yet afterwards doth it not. In theſe three, the not performing of an oath made, is flat periurie.

That we may yet be informed, concerning the ſinne of Periurie, one Queſtion of moment is to bee skanned. In Societies and Corporations, there be Lawes and Orders; to the keeping wherof, euery one admitted to an office, takes a corporall oath: Afterward it falls out vpon occaſion, that he breakes ſome of the ſaid Statutes: The Queſtion is, whether hee be not in this caſe periured?

Anſ. Statutes are of two ſorts: Some are principall or fundamentall, which ſerue to maintaine the ſtate of that body or Corporation. Others leſſe principall, or mixt, that ſerue for order or decency. In the ſtatutes principall, the law-maker intends obedience ſimply; and therefore they are neceſſarie to bee kept. But in the leſſe principall, hee exacts not obedience ſimply, but either obedience, or the penaltie, becauſe the penaltie is as much beneficiall to the ſtate of that body, as the other. The breach of the former makes a man guilty of periurie: but it is otherwiſe in the latter, ſo be it the delinquent party be content to beare the mulct if it be impoſed. Thus ſtudents and others belonging to ſuch ſocieties, may in ſome ſort excuſe themſelues, from the ſinne of periurie, though not from all fault, in breaking ſome of the leſſer locall ſtatutes, elſe fewe could liue in any ſocietie without periurie.

Yet one more Queſtion is propounded touching periurie, whether a man may exact an oath of him, whom hee feares or knowes will forſweare himſelfe. *Anſw.* A priuate man muſt not: but a Magiſtrate may, if the party offer to take his oath (not being vrged thereto) and bee firſt admoniſhed of the grieuouſneſſe of the ſaid ſinne of periurie. In the execution of Ciuill iuſtice, Magiſtrates muſt not ſtay vpon mens ſinnes: *Moſes* expected not the Iſraelites repentance, for their Idolatrie: but preſently proceeded vnto puniſhment. Neither muſt the pub-

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like good of the Common wealth be hindred, vpon the likelihood or suspition of a mans periurie.

CHAP. XIV.

Of Vowes.

THe Seuenth head of the Outward worshippe of God, is concerning a Vowe. All the Questions whereof may be reduced to these foure:

I. Question.

What is a Vowe?

Answ. A Vowe, is a promise made to God of things lawfull and possible. I call it *a promise*, to distinguish a vowe from a single purpose. For a purpose may be changed, but a vow lawfully made cannot. Againe, there is great difference betweene these two: for in a vowe, there is first a purpose to doe a thing: secondly, a binding of our selues to doe that we purpose. For this cause I tearme it *a promise*, because it is a purpose with a bond, without which there can be no vowe made.

In the next place I adde, a promise *made to God*; not to Saint, Angel, or man. The reasons are these: First, a vowe is properly the worke of the heart, consisting in a purpose. Now God alone knowes the heart, and he alone is able to discerne of the purpose and intent of the same: which no Angel, Saint, or other creature can possibly doe. Secondly, when the vowe is made, none can punish and take reuenge of the breach thereof, but God. Thirdly, in the old Testament, the Iewes neuer vowed, but to God; because the vowe was a part of Gods worship: Deut. 23. 21. *When thou shalt vowe a vowe vnto the Lord thy God, thou shalt not be slacke to pay it; for the Lord thy God, will surely require it of thee, and so it should be sinne vnto thee.* Where by the way, wee may take notice of the superstition of the popish Church, that maketh vowes to Saints and Angels: which is in effect to make them gods, and to worship them as the Iewes worshipped God in the old Testament.

II. Question.

II. Queſtion.

Whether a Vowe, be now in the newe Teſtament, any part of Religion, or Gods worſhip?

The anſwer is threefold.

Firſt, if a vowe bee taken for a promiſe of morall obedience; the anſwer is, that a vowe is indeede the worſhippe of God, and ſo ſhall be to the ende of the world. For as God (for his part) promiſeth mercie, in the couenant of grace: ſo we in Baptiſme, doe make a vowe, and promiſe of obedience to him, in all his commandements; and therefore *Peter* calleth Baptiſme *a ſtipulation*, that is, the promiſe of good conſcience to God. This promiſe once made in Baptiſme, is renued ſo oft as wee come to the Lords Supper, and further continued in the daily ſpirituall exerciſes of Inuocation, and Repentance.

But it may be ſaid, we are already bound to the obedience of the Law by order of diuine Iuſtice; therefore wee cannot further binde our ſelues. *Anſw.* He that is bound by God, may alſo binde himſelfe. *Dauid* though hee was bound by God in conſcience, to keepe the Law, yet hee bindes himſelfe freely by oath, to helpe his owne weakeneſſe, and to keepe himſelfe from falling, when he ſaith, *I haue ſworne, and will performe it, that I will keepe thy righteous iudgements*, Pſal. 119. 106. And the ſame bond is no leſſe neceſſary and behoofefull for vs, if wee conſider how prone and ready we are to fall from the worſhip of God.

The ſecond Anſwer. If a vowe bee taken for a promiſe of ſome ceremoniall duty, as of Sacrifices and Oblations, or of giuing houſe, lands, and goods to the Temple; then wee muſt put a difference betweene the Olde Teſtament and the Newe. In the Olde Teſtament, the vowe of ſuch duties, was part of Gods worſhippe; but in the New it is not, and that for theſe Reaſons:

Firſt, the Iewiſh ceremonies were to the Iewes, a part of Gods worſhippe: but to vs Gentiles they are not, conſidering they are all in Chriſt aboliſhed, and none of them doe now ſtand

ſtand in force by Gods Law to vs. Thus the Paſſeouer was a ceremonie, or ſeruice, appointed by God to be obſerued of the Iſraelites and their poſteritie, *Exod.* 12.24,25. and therefore ſtood as a part of Gods worſhippe to them for a perpetuall ordinance. But to vs in the new Teſtament, both it and other Legall ceremonies are abrogated, and wee haue onely two Sacraments to bee adminiſtred and receiued, as ſeales of the Promiſes of God, and parts of his worſhippe, Baptiſme, and the Supperof the Lord.

Secondly, that which is not commended vnto vs by God, *in the name of worſhippe*, is no worſhippe to vs. Now, the ceremonies of the Iewes, are no where commended vnto vs in that name; and therefore it is a vaine thing for any man to vowe the obſeruation thereof.

Thirdly, vowes of ceremoniall duties, did, in a peculiar manner, and vpon ſpeciall reſpects, pertaine to the Iewes. Hereupon, when they vowed Houſe, Lands, Goods, &c. to the vſe of the Temple, this they did, as beeing the Lords Tenants, of whom alone they helde their poſſeſsions: and hereby they acknowledged and alſo teſtified their Homages and ſeruices due vnto him. And this particular reſpect concerneth not the Church and people of the New Teſtament: whence it followeth, that they are not tyed by the ſame bond, to performe worſhip vnto God, by the vowes of ceremonies, gifts, oblations, and ſacrifices.

The third and laſt part of the Anſwer. If a vowe bee taken for a promiſe, of ſome bodily and outward worke, or exerciſe; as faſting, giuing of almes, abſtaining from certaine meates and drinkes, &c. then it is not any part of Gods worſhip, but onely an helpe, ſtay, and furtherance of the ſame. For firſt, wee haue libertie of conſcience in Chriſt, to vſe or not to vſe, all indifferent things. Now Gods worſhip is not a thing of that nature, but abſolutely neceſſarie. Secondly, *Paul*, 1. Tim. 4. 8. affirmeth, that *bodily exerciſe profiteth little, but godlineſſe is profitable for all things*: In which words, he oppoſeth godlineſſe to bodily exerciſe, and therefore godlineſſe, or the worſhip of God, conſiſteth not in them.

But the words of *Dauid* are alleadged to the contrary. *Pſal.* 76. 11. *Vowe and performe vnto the Lord your God.* Where we haue a double command, one to make Vowes, another to

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pay them. To which I answer: first, if *Dauid* speaketh of the vowe of all morall duties, then the Commandement concerneth euery man; because the thing commanded, is a part of Gods worship. For it is as much as if he had said, Vow thankefull obedience vnto God, and performe it. Againe, if the place be meant, of the vowe of ceremoniall duties, then it is a commandement peculiar to the old Testament, and so bindes the Iewes onely: howbeit not all of them, but onely such as had iust cause to make a vowe: for otherwise they had liberty to abstaine from vowing, Deut. 23. 22. *When thou abstainest from vowing, it shall be no sinne vnto thee.* Of one of these two kindes, must the place alleadged necessarily bee vnderstood, and not of the third, which is of bodily exercise: for then it should reuerse Christian libertie in the vse of things indifferent: which no Commandement can doe.

By light of this Answer, wee may discerne the errour of the Popish Church, which maketh Vowes a part of Religion, and the worship of God. Nay further, it teacheth that some vowes, as namely those of Pouerty, Continency, Regular Obedience to this or that Order, are workes of merit and supererogation, tending to a state of perfection, euen in this life; and deseruing a further degree of glory in heauen, then the worke of the Morall Law.

III. Question.

When a Vowe made, doth binde, and when not?

Before I giue answer to the Question, I will lay downe this Ground:

In making of a lawfull Vow, foure Conditions are to be obserued.

The first, concerneth the person of him that voweth; that he be a fit person. His fitnesse may be discerned by two things. First, if hee bee at his owne liberty (as touching the things whereof hee makes his vowe) and not vnder the gouernment of a superiour. Thus in the Old Testament, if a daughter had made

made a vowe, without the consent or allowance of her father, it might not stand in effect, *Numb.* 30. 4, 5. Secondly, if the party keepe himselfe within the compasse of his calling generall and particular. Hence it followes, that Vowes of going a Pilgrimage, to worship this or that Idol, in this or that place (for example, S. *Iames* of *Compostella*, and the Lady of *Loretto*, &c.) are vtterly vnlawfull: because such persons, by this practise, doe leaue their calling and condition of life, and take vpon them a calling, not warranted by the Lord.

The second Condition is, concerning the matter of a Vow. It must be lawfull, Possible, and acceptable to God. Hereupon it followes, that there be foure things, which cannot bee the matter of a Vow. The first is Sinne. Thus the Iewes bound themselues with a Vow, *that they would neither eate nor drinke, till they had killed Paul*, Act. 23. 12. 14. This their vowe was nothing else, but a threatning of God himselfe: and therefore vtterly vnlawfull. Secondly, Trifles, and light matters: as, when a man voweth, not to take vp a straw, or such like. And this is a plaine mocking of God. Thirdly, things impossible: as to flie, or to goe on foote to Ierusalem. Fourthly, things meerely necessary: as to dye, which cannot be auoided.

The third, is touching the Forme of a Vowe. It must bee *voluntary*, and *free*. And that it may be so, three things are necessarily required. First, that it be made in iudgement, that is, with reason and deliberation. Next, that it be done with consent of will. And thirdly, with libertie of conscience.

Hence it appeares, that the Vowes of children, mad-men, and fooles, or such as are taken vpon rashnesse, or constraint; also the vowe of perpetuall abstinence from things *simply* indifferent, are all vtterly vnlawfull. For, the first sort are not done vpon iudgement, the next without due consideration, and the last are greatly preiudiciall to Christian libertie.

The Fourth concernes the ende; which is, not to bee a part of Gods worship, but onely a stay and proppe to further and helpe vs in the same. Now there be three particular Endes of a vow. First, to shew our selues thankfull to God for blessings receiued: secondly, to preuent sinne to come, by keeping sobrietie and moderation: thirdly, to preserue and increase our faith, prayer, repentance, and obedience.

This Ground being laide, the Answer to the Question propounded

pounded, is this: When in vowing, wee obserue the conditions præ-required, the vow is lawfull, and consequently bindes the party vowing, so as if hee keepe it not, hee dishonoureth God. But when the said Conditions, doe not concurre in the action of vowing, it becomes vnlawfull, and the party remaineth free, and not bound to performance.

Heere by the way, a Question of some moment is made: Whether *Iephte* vpon his Vow, did offer his Daughter in Sacrifice, or no? considering that it is plaine, euen by the light of Nature, as also by the doctrine before taught, that a man is bound by the vow which he maketh.

This Question admitteth sundrie answers, according to the diuerse opinions and iudgements of men, vpon the place written, *Iudg.* 11. And my purpose is not to examine that which others haue brought in way of resolution, but briefly to deliuer that which I take to bee the truth. I answer therefore that *Iephte* did not offer his Daughter in Sacrifice vpon his vowe: but onely dedicated her vnto God, after the manner of the Nazarites, to the ende of her daies: to leade her life apart in a single estate. The truth of this answer will appeare by these reasons:

First, in the 37. verse of the chapter, the daughter of *Iephte* craues leaue of her father, to goe apart into the mountaines, for two moneths space, to bewaile her virginitie. Where it may bee obserued, that shee went not to deplore the losse of her life, but her future estate and condition, becausse shee (was vpon her fathers vow) to liue a perpetuall single life. And why? surely, becausse (as the text saith, vers. 39.) shee had not knowne a man: and it was accounted a curse in Iudea, for a woman alwaies to liue vnmarried.

Secondly, in the last verse it is said in our common English translation, that the daughters of Israel went yeare by yeare, *to lament* the daughter of *Iephte*: But I take it, it may be as well, or better translated out of the Hebrue, *they went to* * *talke or confer with her*, and so to comfort her: and that this interpretation may not seeme strange, the very same word is obserued in this sense, *Iudg.* 5. 11. there shall they * *talke or conferre* of the righteousnesse of the Lord. Now if they went yeare by yeare to comfort her, then shee was not put to death.

* *Le-thanoth.* So it is expounded by the Hebrewe Doctors. Quintil. in Iud. 11. 40.

Thirdly, *Iephte* is commended by the holy Ghost, for the excellencie of his faith, *Heb.* 11. 32. and that out of the same * *Iethanu.*

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historie. Now the commendation of his faith, and the vnnaturall murther of his daughter cannot ſtand together.

But it will bee ſaid, that *Iephte* vowed, that whoſoeuer came out of his doores to meete him ſhould be the Lords, and hee would offer it for a burnt offering, v. 31. *Anſ.* The words may more truely bee read thus; *or I will offer it in ſacrifice.* And the meaning of the vowe was this: That thing which firſt meeteth mee, if it be a thing to be ſacrificed, I will ſacrifice: if not, I will dedicate it to the Lord. For it ſeemes to conſiſt of two parts, whereof the latter is coupled to the former, by a diſcretiue conjunction, as the Grammarians ſpeake. In this manner, the word is elſewhere taken, ſo as it may either way bee expounded. In the fourth commandement, *Exod.* 20. 10. in our common tranſlation it is read, thou *and* thy ſonne, *and* thy daughter: but out of the Ebrue, it may be tranſlated either, *and*, or *or*.

It will be ſaid againe, that *Iephte* rent his cloathes, becauſe his daughter mette him, when he returned from the victorie. *Anſ.* That was in regard of her vowed virginitie: which was a curſe among the Iewes. And beſides, hee had but one daughter, and by this meanes of ſacrificing her, all hope of poſteritie after him was cut off.

But it ſeemes, that Monaſticall vowes of virginitie, by this example are lawfull, *Anſw.* Indeede the cuſtome of vowing virginitie began in thoſe daies: but they thought it not a ſtate of perfection, but rather an eſtate of miſery, as may appeare, in that he rent his cloathes, when ſhe mette him, and the daughters of Iſrael went to comfort her, as beeing now in a woefull and miſerable eſtate.

Vpon theſe Reaſons, I conclude, that *Iephte* did not offer vp his daughter in ſacrifice, but onely ſet her apart, to liue a ſingle life, to the honour and ſeruice of God. And *Iephte* might know euen by the light of nature, that it was a ſinne to vow his daughters death, and a double ſinne to kill her.

IV. Queſtion.

Whether Monaſticall or Monkiſh vowes binde or no?

To this the Papiſts anſwer affirmatiuely, placing the greateſt part of their religion, in practiſe and obſeruance of theſe vowes.

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That we may know them the better, they are in number three. The first is, the vowe of continency, whereby a man renounceth Marriage for euer, and voweth vnto God perpetuall virginitie. The second, of Voluntarie Pouertie, which is, when a man giueth ouer all propertie of his goods, and bindes himselfe to liue by begging. The third is, of Regular obedience, when a man resignes himselfe in conscience; to be ruled by another, and to keepe some deuised order, in all actions and duties, pertaining to religion.

Now the Question being, whether these vowes binde or no? I answer in a word, they doe not, and that for these reasons:

1. First, they are flat against the law of God, which I make manifest in the particulars. The vow of perpetuall chastitie, is expressely against Gods commandement, 1. *Cor.* 7. 9. *If they cãnot abstaine, let them marry: for it is better to marry then to burne.* To this text the Papists answer, three waies.

First, they say, that this place of Scripture, is onely a diuine permission, and not a commandement: wee reply againe directly, that it is a plaine commandement: For the intent of the Holy Ghost in that text, and in the whole Chapter is, to ordaine a necessary remedie for incontinencie, which *Paul* calls *burning*, and for the auoiding of fornication, which brings destruction to the soule. And for that purpose, he speakes not in permitting manner, but in imperatiue tearmes, *Let them marry.*

Secondly, they answer, that the words concerne onely incontinent persons, that commit fornication. Wee on the other side affirme, that they are not onely giuen to them that liue incontinently, but to all persons which are subiect to *burning*, which *burning* may be without incontinencie.

For the better vnderstanding whereof, let it be considered, that there be three distinct degrees of lust in man. The first is, when the temptation is first receiued to the minde. The second, when the same temptation preuaileth, though with some resistance and trouble of the minde and conscience, which also (though no outward offence as yet follow) is a degree of burning. The third is, when the temptation so farre preuaileth, that the heart and will are ouercome, and the duties of religion for the time vtterly hindred: This is the highest and worst kind of burning. And if we consider these degrees well, it well

easily appeare, that there may bee burning without incontinent liuing.

Thirdly, they answer; that this text speaketh not of persons that are free; but of those alone, who are bound from Marriage by solemne vow: wee contrariwise affirme and holde, that the words are generall, and plainely directed to all persons, bound by vowe or otherwise; and that appeares by vers. 35. where he saies, *I speake not this to tangle you in a snare.* These words doe shew, what *Pauls* minde was, touching the vow of perpetual virginitie. For he leaues euery man according to Gods ordinance, to his owne libertie, willing none by *vow* to binde himselfe from the vse thereof.

Now for the vow of Regular Obedience, that also is against the word of God. 1. *Cor.* 7. 23. *Ye are bought with a price, be not the seruants of men.* Where the Apostle forbiddes vs, to subiect our hearts and consciences, to the lawes and ordinances of men, in matters of Religion; and consequently ouerthroweth the vow of Regular obedience. For, in that a man bindes himselfe to be ruled (in all things belonging to Gods worship) according to the will and pleasure of his Superiour, yea to eate, drinke, sleepe, to be cloathed, &c. according to a certaine rule giuen and prescribed by him; whereas in regard of conscience wee are bound onely vnto God.

Lastly, the vow of voluntarie Pouertie, is also a plaine abuse of Gods owne ordinance and appointment, *Deut.* 15. 4. *that there should be no beggar in Israel.*

But it may seeme, that this law is not perpetuall. For in the New Testament wee reade, that there were beggars, as namely one, that was laide at the gate of the Temple, daily to aske almes, *Act.* 3. *Ans.* This Law neither was then, nor is now abrogated by God, but the obseruation of it (at that time, and since) was much neglected. And the neglect of prouision for the poore, is the cause of begging, and the vowe of perpetuall pouertie, still remaines as a manifest breach of Gods holy ordinance, notwithstanding any thing that may bee pretended to the contrarie.

II. The second reason followes. Monkish vowes, as they are against Gods commandement, so are they also against the Libertie of Conscience, which we haue by Christ touching the vse of the creatures, and ordinances of God: as riches, marri-

ages,

ages, meates, drinkes, and apparell, *Stand faſt*, (ſaith the Apoſtle, *in the libertie wherewith God hath made you free*, Gal. 5. 1. Againe, *Let no man iudge you in meat, or in drinke, or in reſpect of an holy day*, Coloſſ. 2. 16. In theſe places, there is granted vnto man, a free vſe of all things indifferent, ſo it bee in no caſe of offence.

Now in Monkiſh vowes, thoſe things which God hath made indifferent, and put in our libertie, are made neceſſarie: whereas no ordinance of man, can make things ſimply neceſſary, and parts of Gods worſhip, which hee himſelfe hath made indifferent, and left free to the will of man. And hence it was, that the forbidding of meates and marriages, were tearmed by the Apoſtle, *The doctrine of Diuels*, 1. Tim. 4. 1.

But (will ſome ſay) doth not the ciuill Magiſtrate in our Common-wealth, forbid the vſe of ſome meates? *Anſ.* He doth. But by his commandement he takes not away the liberty that we haue in the vſe of things indifferent, but doth onely moderate it, for the common good, which he may doe lawfully.

III. The third reaſon. Some of them are out of the power and abilitie of him that voweth; as the vow of perpetuall chaſtitie in ſingle life. For our Sauiour ſaith, *All men cannot receiue this word, but they to whom it is giuen, Math.* 19. 11. that is, Continencie is a gift of God, whereof all men are not capable, but thoſe onely to whom he giueth it, when, and as long as it pleaſeth him; neither is it denied vnto ſome, becauſe they will not, but becauſe they are not able.

Againſt this, the Papiſt obiecteth, that wee may receiue any good gift of God, if we pray for it: for Chriſt hath ſaid, *Aske & ye ſhall receiue, Math.* 7. 7. *Anſ.* It is falſe. Gods gifts are of two ſorts. Some are *common* to all that beleeue, and *neceſſarie* to ſaluation; as Faith, Repentance, Obedience, the Feare of God. Some againe are *ſpeciall* gifts, not giuen to all, *nor needefull* to ſaluation, but peculiar onely to ſome; as health, wealth, continency, ſingle life, &c. Now the promiſe of our Sauiour, *Aske and ye ſhall receiue*, is meant of things neceſſarie to ſaluation, and not of particular and ſpeciall gifts. For ſome may pray for them, and yet neuer receiue them. Thus *Paul* praied thriſe, that the pricke in his fleſh, the meſſenger of Satan, might be remooued from him, yet he was not heard, nor his petition granted. And why? Becauſe that which he prayed for, was not *a common*

gift necessarie to saluation, but *a speciall grace*, for the time of the temptation, wherewith he was presently assaulted; whereupon Answer was giuen, *My grace is sufficient for thee.*

And hence we learne, in what manner to aske things at the hands of God, when wee pray. Such as are necessarie to saluation, wee may aske absolutely and simply; but things that are lesse necessarie with this condition; If it may stand with the good will and pleasure of God.

Againe, the Papist alleadgeth an example of two married persons; the one whereof beeing smitten by the hand of God with the dead palsie, the other must needes pray for the gift of continencie. *Ans.* In this case a married partie may aske it, and by Gods mercy obtaine it, because now there remaines vnto him or her no other remedie. But it is not so with single persons, considering that they haue an other remedy, which is Marriage: and therefore they may not looke, or hope to obtaine such a gift.

Thirdly, they say, God hath giuen to all men sufficient ayde and strength, that if they will vse the meanes, they may haue the gift of chastitie. For sufficient grace is giuen to all, though not effectuall. *Ans.* It is false: there is neither sufficient, nor effectuall grace giuen to all, to liue a single life, but it is a rare and speciall gift giuen onely to some. *Paul* to *Timothy*, willeth *younger women*, not to indeauour to forbeare when they haue not the gift, but in want thereof *to marry*, 1. Tim. 5. 14. Where hee takes it for granted, that they had no such power giuen them of God, to liue in perpetuall chastitie, though they would.

IV. The fourth Reason. Popish vowes doe abolish that order, which God hath set in the Societie of mankinde, to wit, that men should not onely serue him in the duties of the first Table, but in the duties of the second, by seruing of men, *Gal.* 5. 13. *By loue serue one another.* Againe, *Rom.* 13. 10. Loue is called *the fulfilling of the Law*, because the law of God is practised, not apart by it selfe, but in and with the loue of our neighbour. From this order it followeth, that euery man, beside the Generall calling of a Christian, must haue some particular kinde of life, in the which he must walke, and therein doe seruice to men: Which if he refuse to doe, *he must not eate*; according to the Apostles rule, 2. *Thess.* 3. 10.

Now

Now these vowes make a separation betweene these two: for they bring men into a generall calling, but they vtterly frustrate and make voide the particular, and the duties of it; so as a man keeping them, cannot bee seruiceable to man, either in Church or Common-wealth. Besides, by the vow of pouertie, the Apostles rule is disannulled, 1. *Tim.* 5. 16. which is, that if a man be able to maintaine himselfe, or haue any kinred able to doe it, hee should not bee chargeable to the Church; and so there might bee sufficient almes to them that are truely poore.

V. The fift Reason. They bring in againe Iudaisme: for Iewish religion by Gods appointment, stood in bodily rites, and outward ceremonies, actions, and gestures, yea in outward things, as garments, meates, drinkes. And their rule was *Touch not, taste not:* from all which we are wholly freed by Christ.

VI. Sixtly, these vowes are Idolatrous and superstitious: for they are made and obserued with an opinion of Gods worship, of merit, and of the state of perfection: whereas nothing can bee made Gods worship, but that which himselfe commandeth. And bodily exercises are vnprofitable, as *Paul* saith, and therefore they cannot bee meritorious. And further, to dreame of a state of perfection beyond the Law of God, is to make the Law it selfe imperfect: whereas contrariwise, the Law of the Lord is perfect, righteous, and pure, *Psal.* 19. 7, 8.

VII. Lastly, these vowes are against the preseruation of Nature: for by them, specially that of perpetuall chastitie, men are brought to destroy euen their owne bodies and liues, which they are bound to preserue and maintaine, *Eph.* 5. 29. *No man euer yet hated his owne flesh, but nourisheth and cherisheth it.* The Apostle, euen in his daies, noted it as a fault, in the voluntary religion, that was then taken vp by some; that for the maintenance thereof, they spared not their owne bodies, *Coloss.* 2. 23. And like vnto that, is the practise of Popish Votaries, which tendeth to the ruine and ouerthrow of nature, and life it selfe.

These bee the reasons. In the next place, wee are to consider the Allegations that are commonly made, in the fauour and defence of Popish vowes.

And first it is obiected: In the Old Testament, Vowes were a part of Gods worship: therefore they are so to bee holden in

the New. *Anſ.* There is great difference betweene them. For firſt, they had their warrant out of Gods word: theſe haue not ſo: nay there be expreſſe teſtimonies of ſcriptures againſt theſe Vowes.

Secondly, in there vowes, there was alwaies right reſerued to ſuperiours, to reuerſe them, if they liked them not. But in Monaſticall vowes, all right is taken from ſuperiours. For children are permitted to vow, and their promiſes muſt ſtand againſt parents conſent. And wiues (according to the Popiſh doctrine) may vow, againſt the expreſſe conſent of their husbands.

Thirdly, they were not perpetuall, but ceaſed with the ceremoniall Law. But theſe are ſuppoſed to haue a perpetuall equitie, that muſt continue till the ende of the world.

Secondly, they alleadge that which is written, *Math.* 19. 12. *Some haue made themſelues chaſte for the kingdome of heauen. Anſ.* The meaning of the text is not, that ſome haue vowed ſingle life, but that there are ſome, who beeing aſſured that they haue the gift of continencie, vpon that gift, doe endeauour to maintaine their preſent eſtate, that ſo they may the better ſerue God, and aduance his kingdome, both in themſelues and others.

Thirdly, they obiect, 1. *Tim.* 5. 12. where *Paul* ſpeakes of certaine young women, which *haue damnation, becauſe they haue broken their firſt faith*: that is (as they interpret it) their vow of ſingle life. *Anſ.* The words are not to bee vnderſtood, of the faith of the vow: but either of that faith and promiſe, which was made to God in their Baptiſme, or the faith and promiſe of ſeruice and releefe to bee performed to the poore: and for the breach of either of theſe, they may bee ſaid to incurre damnation.

Fourthly, they ſay, Chriſt himſelfe was a beggar, and therefore why may not wee alſo be beggars? *Anſ.* Though Chriſt was poore, yet was he no beggar. For he kept a family, and had a treaſure. *Iudas* was the ſteward of his familie, and bare the bagge, *Ioh.* 13. 29. Againe, there is mention made of 200. pence, *Ioh.* 6. 7. which in likelihood was in the bagge that *Iudas* kept: yea, of the money which hee had, the Diſciples are ſaid to buy meate, *Ioh.* 4. 8. And though it were granted, that Chriſt was a beggar, yet it followes not, that wee ſhould bee ſo. For his pouerty was expiatorie, and part of his ſufferings. So ſaith the Apoſtle

postle, *He being rich, for our sakes became poore, that we through his pouerty might be made rich*, 2. Cor. 8. 9.

Fiftly, they alleadge, that the Disciples *forsooke all*, and liued in pouertie; and their example is propounded for our imitation. *Ans.* They forsooke all indeede, yet how? not *for euer*, but *for a time*; and that not *by vow*, but onely in *affection and disposition* of their hearts. For after they had forsaken all, wee reade, that they came to their nets and boates againe, *Ioh.* 21. 3. Againe, the Apostle *Paul* speakes of himselfe and the rest, when hee saith, *Haue we not power to lead about a wife being a sister?* 1. *Cor.* 9. 5. By which it is plaine, that they put not away their wiues.

Sixtly, *Math.* 19. 21. *If thou wilt be perfit* (saith Christ to the young man) *goe, sell all that thou hast, and giue to the poore, & thou shalt haue treasure in heauen, and come and follow me.* Here (saith the Papist) our Sauiour prescribes perpetuall pouertie, by expresse counsell. *Answ.* The words are *no counsell*, but a speciall *Commandement of triall*, directed to this young man. And the end of it was, to discouer vnto him, his secret pride, and hypocrisie, in that he boasted, that hee had kept all the commandements, when as indeed he knew not what they meant.

Lastly, they obiect the example of the Rechabites, who according to the commandement of their father *Ionadab*, would drinke no wine, nor dwell in houses, nor builde, nor plant, nor sowe, *Ierem.* 35. and the Lord approoueth their practise. *Answ.* They did obey their fathers command in these things, as beeing *things indifferent*, but not as *parts of Gods worship* in the doing whereof they placed Religion. And they obeyed it carefully, for this end, that they might inure themselues vnto hardshippe. Secondly, this their obedience, touching these things, stood not by any vow, much lesse was it perpetuall. For then they should haue obserued all the things which they vowed, equally, which they did not; for they dispensed with their fathers voluntarie iniunction for dwelling in Tents; and as wee reade vers. 11. *They came vp for feare of the Chaldeans, that were in the land, and dwelt at Ierusalem.*

And so much touching Popish Vowes: whereof to conclude, this may be said; That they are all, but a meere will-worshp, standing vpon no ground or warrant of Gods word, and therefore of no force, to binde the conscience of men, but are to be holden, as they are in truth, wicked and abominable.

CHAP. XV.

Of Fasting.

THE eight Head of the outward worshippe of God, is Fasting.

By *Fasting*, I vnderstand the Religious Fast, which is ioyned with the duties of Religion; and namely, the exercises of Praier and Humiliation. Touching it, there are three principall Questions to be handled in their order.

I. Question.

What is a Religious Fast?

Answ. It is a voluntarie and extraordinary abstinence, taken vp for a religious ende; what this end is, we shall see afterward.

First, I call it *voluntarie*, because the time and particular manner of Fasting, is not imposed, or determined, but left free at our owne libertie. Againe, I tearme it *extraordinarie*, to distinguish it from ordinary fasting: which stands in the practise of temperance and sobrietie: whereby the appetite is restrained, in the vse of meates and drinkes, that it doe not exceede moderation. Now this kinde of fast is to bee vsed of all Christians, at all times: whereas the extraordinarie is not daily and ordinarily to be practised, but vpon speciall occasions, and at speciall times, in as much as it is a more strait and seuere abstinence then the other.

II. Question.

II. Question.

How a Religious fast is to be obserued?

Ans. For the obseruation of it, three things are required.
I. A iust and weightie cause.
II. A Right manner.
III. Right ends.

Sect. I.

Fasting is then to be vsed, when a iust and weightie cause or occasion thereof is offered. There be two iust causes of a Fast. The iust cause of a Fast.

The first is, when some iudgement of God hangs ouer our heads, whether it be publike, as Famine, Pestilence, the Sword, destruction, &c. or priuate. The Prophet *Ioel* in the name of the Lord, calls the Iewes to a strait and solemne Fast; and that vpon this iust occasion, because the Lord had sent a great dearth vpon the land, *Ioel.* 2. 14, 15, &c *Hester* and her companie fasted, when shee had heard newes of the intended destruction of the Iewes, *Ester.* 4. 16. The people of Nineueh which were not Iewes, but forreiners in regard of the Couenant, when the Prophet came, and denounced *destruction* vnto them for their sinnes, they gaue themselues generally to fasting and praier, *Ion.* 3. 5. 8.

The second cause of fasting is, when wee are to sue and seeke by prayer to God for some speciall blessing, or for the supply of some great want. Thus, when *Daniel* desired to obtaine the deliuerance of the children of Israel, out of captiuitie in Babylon, hee gaue himselfe to fasting, *Dan.* 10. 3. Thus Christ fasted, and spent the whole night in prayer vnto God, before he chose his twelue Apostles, *Luk.* 6. 12. And in like manner, *Paul* and *Silas*, when they were to found and plant Churches, vsed prayer and fasting, *Act.* 14. 23. because in these matters of so great importance, they looked for speciall direction from God himselfe. Lastly, *Anna*, that shee might bee more feruent in prayer, fasted night and day in the Temple, *Luk.* 2. 37.

Sect. 2.

Sect. 2.

The right manner of Fasting.

The second point, is the Right manner of Fasting: which stands in three things.

The First is, Abstinence from meate and drinke: for therein consisteth the very nature of a Fast; and if that bee wanting, it is no fast at all. Thus *Ester* commanding the Iewes to fast for her, biddes them neither eate nor drinke for three daies, *Ester* 4.16.

The Second is, an abstinence from all delights, which may any way cheare and refresh nature. In this sort *Daniel* fasted three whole weeks of daies, abstaining from all pleasant bread, flesh, wine, and ointments, *Dan.*10.3. So when *Dauid* fasted, it is said that he lay all the night vpon the earth, that hee neither washed, nor annointed himselfe, nor changed his apparell, 2. *Sam.*12.16.20. In the solemne fast of the Iewes, the bridegroome and bride *must come out of their chambers,* Ioel.2.15,16. By these places it is manifest, that in a true Fast, there is required, not onely abstinence from meate and drinke, but from all delights, recreations, and other things that might refresh the nature of man. By this, the Popish Fasting is iustly reproued; wherein, though men are inioyned to abstaine from flesh, yet there is giuen libertie to vse other delicates.

The third thing in the manner of a Fast, is, so farre foorth to abstaine from meate, and other delights, as the bodie may be thereby *afflicted. Ezra* proclaimes a Fast, and he giues a reason thereof, that himselfe and the people *might afflict themselues*, Ezra.8.2. This *afflicting* of a mans selfe, is expounded by *Paul* 1.*Cor.*9.27. where he saith, *I beat down my body, & bring it in subiection.* Now, though we must humble and afflict our bodies by fasting, yet we ought not to weaken, abolish, or destroy nature; or doe that whereby the strength of nature may bee taken away. For such afflicting is forbidden, *Coloss.*2.23. And contrariwise, wee are commanded by Christ, to pray for *daily bread*, that is, such food as is fit to sustaine our substances; and therefore we may by such exercises, ouerthrow the same.

Yet for the better vnderstanding of the manner of Fasting, three Questions are to be answered.

1. *Question.* How long the fast must continue?

Ans.

Anſ. The beginning and ende of a Faſt, is left vnto our libertie. But it is ſo long to bee kept, as the principall actions of the Faſt, that is, humiliation and prayer, doe continue. And though the beginning and ende thereof bee free to vs, yet it is moſt meete and conuenient, that ſolemne Faſts ſhould begin in the Morning, and laſt till the Euening. This was the vſuall cuſtome of the Church of the old Teſtament.

II. Queſtion. Whether in the day of a ſolemne Faſt, a man may eate any thing, or no? and if he may, what? and how often?

Anſ. We may eate, and that (if neede require) once or twiſe. Howbeit, wee muſt heere take with vs theſe two Caueats: Firſt, concerning the quantity of our meate; it muſt bee leſſe then ordinarie, and onely that which is neceſſary to preſerue nature, and no more: for if it be otherwiſe, we abolish our Faſt. Secondly, concerning the qualitie of that we eate; it muſt not bee dainty and pleaſant, but the meaneſt food, and ſuch as hath leaſt delightſomneſſe and delicacy in it. Thus *Daniel* faſted for three weekes of daies, from morning to euening: in which time he ate but a ſmall quantity of meate, and that which was none of the daintieſt, *Dan.* 10. 3.

Theſe Caueats obſerued, a man may lawfully take ſome ſuſtenance, euen in the time of a ſolemne Faſt. For there is no kinde of meate but may then bee eaten, quantitie and quality beeing obſerued. In the olde Teſtament, no cleane beaſt was forbidden to be eaten, in the day of a Faſt. And in the New, *To the pure*, ſaith *Paul*, Tit. 1. 15. *all things are pure.* And the kingdome of God, ſtands not in meates and drinkes, but in righteouſneſſe, peace, and ioy in the holy Ghoſt, *Rom.* 14.

III. Queſtion. Whether all perſons, are bound to keepe the forme preſcribed, in the day of the ſolemne Faſt?

Anſw. All that are able, and can abſtaine, are bound. Yet becauſe Gods worſhip ſtands not in eating, or not eating, ſome perſons are here exempted.

Firſt, all thoſe that are weake, as children, aged perſons, and thoſe that are ſickely. Secondly, they that, by reaſon of the conſtitution of their bodies, doe finde themſelues vnfit to pray, and heare the word cheerefully, when their ſtomackes are emptie. Theſe perſons may eate in the day of a ſolemne Faſt, ſo that they obſerue the Caueats before remembred. It is not with vs in theſe countries, as it was with the Iewes: They could

faſt

faſt one, two, or three daies together, without any inconuenience; wee cannot doe the like. And the reaſon is plaine. Men that liue in thoſe hotte countries, haue cold ſtomackes, and ſo may faſt the longer: but in colder climates, ſuch as ours is, in reſpect of theirs; men being of hotter ſtomackes, are not able to continue faſting ſo long as they.

Sect. 3.

The right ends of faſting.

The third point is, concerning the Right endes of a religious Faſt; and they are foure.

The firſt is, to ſubdue the fleſh, that is, to bring the body, and ſo the bodily luſts into ſubiection to the will and word of God. By eating and drinking the bodie is made heauy, the heart oppreſſed, the ſenſes dull; and the whole man vnfit for the duties of humiliation, prayer, and hearing of the word, *Luk.* 21.24. That therefore this vnfitneſſe may bee taken away, not onely the bodie it ſelfe, but the vnruely luſts of the fleſh are to be mortified and ſubdued, by this exerciſe of faſting.

The ſecond ende is, to ſtirre vp our deuotion, and to confirme the attention of our mindes in hearing and in prayer. To this purpoſe, in the Scripture, faſting and praier are for the moſt part, if not alwaies, ioyned together; becauſe, when the ſtomacke is full, the body and minde are leſſe able to doe any good duties; and contrariwiſe, when abſtinence is vſed, the heart is lighter, the affections in better order, the whole man more quicke and liuely in the ſeruice of God. For this very cauſe *Anna* is ſaid, *to worſhip God night and day with faſting and praier*, Luk. 2. 37. And the intent of the Holy Ghoſt there, is to commend her for the feruencie of her prayer, which ſhee teſtified, in that by ſuch exerciſes, ſhee ſtirred vp and increaſed the attention of her minde.

The third ende is, to teſtifie the humilitie and contrition of our hearts, that is to ſay, our inward ſorrow and griefe for ſin, and our repentance and effectuall turning vnto God. Without this ende, the faſt is but a vaine ceremonie. And therefore the Prophet *Ioel* calls vpon the people, to turne vnto the Lord with all their hearts, with faſting, weeping, and mourning; *to rent their hearts, and not their garments, &c.* Ioel. 2. 12, 13. The Prophet *Eſay* in like manner, reproueth the Iewes, becauſe when

when they faſted, they would *afflict their ſoules for a day, and bowe downe their heads as a bulruſh, and lie down in ſackecloath and aſhes:* but made no conſcience to turne from their euill waies, *Eſay* 58. 5,6. Therefore their outward humiliation was but hypocriſie.

The fourth end of a Faſt, is to admoniſh vs of our guiltineſſe before the Lord, and to put vs in minde of the acknowledgement of our ſinnes, whereby wee become vnworthy of any bleſſing, gift, or mercy; yea vnworthy to goe vpon the ground, to breath in the aire, to eate, drinke, ſleepe, or inioy any other benefit: In a word, that wee haue deſerued by our ſinnes all the plagues and puniſhments threatned in the Lawe againſt ſinners. The Malefactor in the day of Aſſiſes, cannot giue greater teſtimonie of the true confeſsion of his guiltines, then by comming before the iudge, with the rope about his necke; neyther can we bring a more notable ſigned, of our true humiliation before God, then by comming before him, in the day of the ſolemne Faſt, with open confeſsion and Proclamation of our guiltineſſe, both of ſinne and puniſhment. Hence it was, that in the Faſt of Niniueh, not onely men, but euen the beaſts were forbidden to feede or drinke water; for this very end, that the Niniuites might acknowledge their ſinnes to be ſo great, and heinous in the ſight of God, that in regard thereof, not onely the reaſonable creatures themſelues, but alſo the beaſts of the field, for their ſakes, were vnworthy of life and nouriſhment.

III. Queſtion.

Whether Popiſh Faſts be lawfull, and approoued of God?

Anſw. They are wicked, and therefore neither approoued of God, nor to be obſerued by man; and that for three ſpeciall cauſes.

Firſt, the patrons and maintainers of them, doe appoint ſet times of faſting, which are neceſſarily to be kept, vpon paine of mortall ſin. And abſtinence from fleſh (with them) is made a matter of conſcience. Now to preſcribe ſet times neceſſarily to be obſerued, is contrarie to that libertie, which the Church of

of God and the gouernours thereof haue for this purpoſe, only vpon ſpeciall occaſion. When the Queſtion was mooued to our Sauiour, by *Iohns* Diſciples, Why they and the Phariſes faſted often, whereas his faſted not; Anſwer was giuen in this manner, *Can the children of the marriage chamber mourne, as long as the bridegroome is with them? But the dayes will come, when the bridegroome ſhall bee taken away from them, and then ſhall they faſt*, Math. 9. 15. From whence we may gather, that times of faſting muſt be according to the times of mourning. For Chriſt giues them to vnderſtand, that they were to faſt, as occaſions of mourning were offered. As therefore, there can be appointed no ſet time for mourning, no more can there bee enioyned a ſet time for faſting; but muſt bee left to the libertie of the Church, to be preſcribed, as God will giue occaſion. Againe, the Apoſtle reproueth the Church of Galatia, for obſeruing ſet dayes, and moneths, and times, and yeares, in way of Religion, *Gal.* 4. 10. *Montanus* the Hereticke is thought (in Eccleſiaſticall ſtories) to haue beene the firſt that made lawes for ſet faſting. And the Churches of God in ancient times, faſted of their owne accords freely, not inforced by law or commandement, but as time and occaſion ſerued.

Euſeb. Hiſt. Eccl. l. 5. c. 17.

It is alleadged, that this doctrine ſeemes to challenge the Church of England of Hereſie: for it appointeth and obſerueth ſet times of Faſt. *Anſ.* Nothing leſſe. For our Church ioyneth and approoueth theſe times, not vpon neceſsitie, or for religions ſake, but for ciuill and politicke reſpects: whereas the Romiſh Church holds it a mortall ſinne, to put off a ſet Faſt appointed, ſo much as till the next day following.

The ſecond reaſon. They of the Church of Rome make a diſtinction of meates. For they wholly forbid fleſh to be eaten vpon daies of Faſt, and allow whit-meates only then to be vſed; and that of neceſsitie. Now this difference of meates is partly impious, partly abſurd and fooliſh.

Impious it is, becauſe they make it for Religions ſake. For ſince the comming of Chriſt, there is a liberty giuen to all men whatſoeuer, to eate of all kindes of meates, without any diſtinction: commanding abſtinence from nothing, which God hath created, to be receiued with thankſgiuing. It is true indeede, we hold a difference betweene meate and meate: but how? not in way of religion, but in regard of temperance and health, for ciuill

ciuill and politike vſes, and reſpects. As for the other, wee reſt vpon the word of God, and holde it with *Paul, a doctrine of Diuells,* to command forbearance of meates, in regard, of conſcience, 1. *Tim.* 4. 3.

But to this place of *Paul,* they giue anſwer, and ſay, that it is ſpoken of Heretikes, ſuch as the Manichees, and Nouatians, &c. were, that helde meates in their owne nature vncleane. Wee on the other ſide reply, and ſay, that this text condemnes thoſe that make meates *any way vncleane :* and that the Papiſts doe put this difference in way of religion, and conſcience ; as appeareth by their ſtraite prohibition of fleſh as vncleane, and that for conſcience ſake. And this text they ſhall neuer be able to ſhift off : for it plainely condemneth any ſuch diſtinction ; ſeeing *to the pure, all things are pure* ; and euery creature of God is good, and nothing to be refuſed, ſo it be receiued with thankſgiuing, 1. *Tim.* 4. 4.

Furthermore, this difference of meates is alſo fooliſh. For firſt, the light of nature and common ſenſe teacheth, that in ſuch meates, as they permit, there is as much delicacie, pleaſure, and contentment, yea as much (if not more) ſtrength : for example : in ſome fiſh, fruites, and wines, as is in fleſh by them forbidden. Yea, Saint *Paul* aſcribes fleſh euen vnto fiſhes, 1. *Cor.* 15. 39. *There is one fleſh of men, an other of beaſts, an other of fiſhes, &c.* Secondly, I call it fooliſh, becauſe in their ſette Faſts they forbid fleſh, but permit diuers wines, and the daintieſt iuncates that the Apothecaries ſhoppe can affoard : whereas in a ſolemne Faſt, all meates, drinkes, and all other delights, of what kinde and nature ſoeuer, are to be forborne. For this was the practiſe of the Church in former times, to forbeare not onely ordinary foode, but ſoft apparell, ſweete oyntments, and whatſoeuer it was, that ſerued to refreſh and cheare the heart, as hath beene ſhewed.

The third reaſon. The Church of Rome giueth to their faſtings, falſe and erroneous endes ; as namely, to merit ſomething at the hands of God thereby, to ſatisfie his iuſtice for ſinne, and to bee true and proper parts of his worſhip. And that theſe are falſe and erroneous, I proone by theſe reaſons :

Firſt, they doe wholly fruſtrate the death of Chriſt, which is the onely thing in the world appointed by God, to be meritorious and ſatisfactorie.

Secondly,

Secondly, Faſting of it ſelfe is a thing indifferent, neither good nor euill. For though it bee referred to a religious ende, which is the humbling of the ſoule; yet it is not good in it ſelfe, but onely in regard of the ende. Neither is it any part of Gods worſhippe, beeing ſo referred; but onely a proppe and furtherance, ſeruing (in the right vſe thereof) to make a man more fit for the duties of Gods ſeruice.

Thirdly, theſe endes if they bee well conſidered, cannot bee the true endes of faſting, as will appeare by this example: A beggar at our doores, entreats an almes, wee giue it, and hee receiues it. But will any man ſay, that by begging he doth merit or deſerue his almes? In like manner wee are all beggars, that haue nothing of our owne, neither foode nor raiment, nor any other bleſſing we doe inioy; but all we haue, commeth vnto vs onely from God. Well, vpon iuſt occaſion we giue our ſelues to faſting, we pray earneſtly vnto him for mercie, in the pardon of our ſins. In this caſe, is it not great madneſſe to thinke, that wee by begging mercie, can merit mercie at the hands of God? But prayer (ſaith the Papiſt) as it is prayer, merits nothing, but as it is a good worke. *Anſw.* Prayer as it is a good worke, is no other then begging; and then it is impoſsible, that it ſhould bee meritorious, vnleſſe it bee granted, that begging is meritorious: which cannot bee.

Theſe reaſons conſidered, I conclude, that Popiſh Faſts, which ſtand in force among them at this day, are wicked and damnable, and conſequently to be aboliſhed, if it were no more, but for the blaſphemous ends, which they make of them.

And thus much touching this point of Faſting, as alſo concerning the other Heads of Gods outward worſhip.

CHAP. XVI.

Of the Sabboth day.

THe fourth maine Queſtion touching man, as hee ſtands in relation to God, is concerning the Time of Gods worſhip. Wherein certaine particular queſtions are to be reſolued touching the Sabboth day.

The

The First, and most principall of all the rest is this:

Whether it bee in the liberty of the Church of God vpon earth to alter the Sabboth day frō the seuenth day to any other?

In answering to this Question I will not resolutely determine, but only propound that which I thinke is most probable.

First therefore, I answer negatiuely. That it is not in the Churches libertie, to alter the Sabboth, from the Seauenth day. The reasons are these:

I. Reason. The substance of the fourth commandement is vnalterable. Now the sanctifying of a rest vpon the seauenth day, is the substance of the fourth commandement. Therefore the sanctifying of the rest of the seauenth day, is vnalterable in regard of any creature.

That the truth of this reason may appeare, two things are to be considered. First, what is changeable and temporary in the Sabboth: and then, what is morall and perpetuall.

Sect. 1.

The things which are temporarie and ceremoniall in the Sabboth day, are these: What is Ceremoniall in the Sabboth.

I. That rigorous and precise rest, prescribed to the Iewes, which stood in the strait obseruation of three things.

First, the Iewe might not on the Sabboth goe forth, or take a iourney any whether, for any matter or businesse of his owne. For of this, there was a speciall commandement giuen, *Exod.* 16.29. *Tarry euery man in his place: let no man goe out of his place the seauenth day,* namely, to doe any worke, or businesse of his owne, whatsoeuer.

Secondly, the Iewe might not kindle a fire vpon the Sabboth day. For so saith the Lord by *Moses, Ye shall kindle no fire throughout your habitations, &c.* Exod. 35.3. It will be then said, How did they for meate and fire in winter. ? *Ans.* They prepared and dressed their meate, the day before: as they were commanded, *Exod.* 16.24. And for fires in winter, if they had any vpon the Sabboth, it was necessarie (as I suppose) that as they dreſt their meate the day before, so they should then begin

their fire also,which beeing then begunne, might bee preserued on the Sabboth.

Thirdly, the Iewe might not carry a burden. This the Lord did expressely forbidde them by the Prophet *Ieremie, Thus saith the Lord, Carry no burdens vpon the Sabboth day, neither bring them in by the gates of Ierusalem,&c.Ier.*17.21. And *Nehemiah* charged the men of *Iudah,* with the prophanation of the Sabboth in that kinde, *Neh.*13.15,16,17. In these three particulars, stood the strict obseruation of the Iewish rest; which is altogether temporarie, and doth not concerne the times of the New Testament; because it was onely typicall, the Sabboth beeing (in regard of that manner of rest) a figure of the most strict spirituall rest from all sinne, in thought, word,and deede, required of euery true beleeuer.

II. Againe, in the Sabboth this was ceremoniall and temporarie, that it was a speciall signe betweene God and his people,of the blessings that were propounded and promised in the Couenant,*Exod.*31.13. And these were principally two. First, it was a signe of their sanctification, to teach them, that as the Lord had set apart a day of rest, so hee did and would sanctifie the obseruers thereof vnto himselfe, by forgiuing their sinnes, and receiuing them into his fauour, in and by the Messias to come. Secondly,it was ordained by God,to figure and signifie the euerlasting rest of Gods children, in the kingdome of heauen. Of this the Prophet *Esay* speakes,when he saith,that *from moneth to moneth, and from Sabboth to Sabboth, all flesh shall come to worship before God, Esa.* 66.23. And the author to the Hebrewes,*There remaineth therefore a* Sabbatisme,*or* rest *to the people of God,*Heb.4.9.

III. Furthermore,this was temporarie in the Sabboth,that it was to be obserued vpon a set day,namely, the seauenth from the Creation, and that with set rites and ceremonies. So saith Moses,*The seauenth day is the Sabboth,* Deut.5.14. Againe,*On the Sabboth day,ye shall offer two lambes of a yeare old,without spot, and two tenth deales of fine flower,for a meate offering,mingled with oyle,and the drinke offering thereof: the burnt offering of euery Sabboth,beside the continuall burnt offering,and the drinke offering thereof,*Numb.28.9,10.

IV. This also was Ceremoniall, that it was to be obserued, in remembrance of their deliuerance out of Egypt. *Remember that*

that thou wast a seruant in the land of Egypt, and the Lord thy God brought thee out thence, by a mighty hand and stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabboth day. Deut. 5. 15.

Sect. 2.

Now, as there were some things temporarie and Ceremoniall in the Sabboth: so there are some things in it perpetuall and Morall, and those I take it are three especially.

First, that there should be a day of rest, in which man and beast might be refreshed after labour.

Secondly, that this day should be sanctified; that is, set apart to the worship of God. These two first, are therefore moral, because they are expressely mentioned in the Commandement touching the Sabboth.

Thirdly, that a seauenth day should bee sanctified to an holy rest, and that this holy rest should bee obserued in a seauenth day. I say not, in this or that seauenth day, but in one of the seauen.

Now that this also is morall, it appeares by these reasons:

First, the Sabboth of the seauenth day, was instituted and appointed by God in Paradise, before the fall of man, and the reuealing of Christ; yea euen then, when there was one condition of all men. This is plainely set downe in *Gen.* 2. as also in the fourth Commandement. And vpon this ground it is manifest, that a Sabboth of a seauenth day cannot bee a Ceremonie simply, considering the ordination thereof was in time long before all Ceremonies. If it be obiected, that it was made a Ceremony afterward; I answer, that the reason is haught. For Matrimonie was ordained in Paradise, and afterward made Ceremoniall, to signifie the spirituall vnion betweene Christ and his Church, and yet Matrimonie is perpetuall: and so is a Sabboth of a seauenth day. If it be againe alleadged, that God did then keepe a seauenth day in his owne person, and afterward inioyned it to man by his commandement; I answer, that the institution of the Sabboth in Paradise consisted of two parts; Blessing, and Sanctification: and the meaning of the Holy Ghost is, that God did both blesse it in regard of himselfe, because he kept it in his owne person, and hallowed it also in

regard of man, by commanding it to be sanctified and kept in performance by holy duties.

Secondly, the reasons of the fourth Commandement, are generall, and the equitie of them is perpetuall, and they haue this ende, to vrge the rest of a seauenth day. Let them be considered in particular. The first, in these words, *Sixe dayes shalt thou labour*. Which some take to bee a permission: as if God should haue said thus; If I permit thee sixe, thou shalt allow mee a seauenth. But they may be also taken for a commandement, inioyning labour in the sixe dayes; first, because they are propounded in commanding tearmes: secondly, because they are an exposition of the curse laide vpon *Adam*, *Thou shalt eate thy bread in the sweat of thy face*, namely, in the sixe daies: and thirdly, because idelenes, the spoile of mankind, is there forbidden. This being so, there must needes be a seauenth day, not onely of rest, to ease them that labour in the sixe dayes, but also of an holy rest, that God might be worshipped in it. The second reason is taken from Gods example: *For in sixe daies the Lord made heauen and earth, &c.* That which the Lord himselfe hath done in person, the same must man doe by his commandement. But the Lord himselfe in sixe dayes laboured, and rested the seauenth. Therefore man must doe the same. This reason made by God to the creature, must stand in force, till hee reuerse it: which yet he hath not done, nor doth. If then these reasons doe not onely inforce a rest, and an holy rest, but a rest on the seauenth day; then this rest on the seauenth day, is a part of the fourth Commaundement: and consequently the Church cannot alter it from the Sabboth day, because they cannot alter the substance of that Commandement which is eternall.

II. Reason. The Sabboth day in the New Testament (in all likelihood) is tied to that, which we call the Lords day, and that (as I take it) by Christ himselfe. The Reasons thereof are these:

I. The Sabboth day of the New Testament, is called the Lords day, *Apoc.* 1.10. Now I suppose (for in these points still wee must goe by likelihood) it is called the Lords day, as the last Supper of Christ, is called the Lords Supper, for two causes. First, as God rested the seauenth day after the Creation, so Christ hauing ended the worke of the new creation, rested on

on this day from the worke of redemption. Secondly, as Christ did substitute the last supper in roome of the Passeouer, so hee substituted the first day of the weeke in roome of the Iewes Sabboth, to be a day set apart to his owne worship.

II. The Church of Corinth euery first day of the weeke, made a collection for the poore, as we reade, 1. *Cor.* 16.2. and this collection for the poore in the primitiue Church followed the Preaching of the word, Prayer, and the Sacraments, as a fruite thereof, *Act.* 2.42. For these bee Sabboth exercises, that went alwaies together in the Apostolicall Church. But it will bee saide, that collecting for the Saints, is a matter of indifferencie, and may bee done vpon any day, as well as vpon the Sabboth. To this I answer, that *Paul* commands the Corinths to doe it, as hee had ordained in the Church of Galatia: whereby hee makes it to be an Apostolicall, and therefore a diuine ordinance. Yea, that very text doth in some part manifest thus much, that it is an ordinance and institution of Christ, that the first day of the weeke should be the Lords day. For *Paul* commandeth nothing, but what he had from Christ.

III. Christ and his Apostles, kept the first day of the weeke as the Sabboth. For Christ rose againe, the first day of the week, and appeared to his disciples, *Ioh.* 20.19. and eight daies after hee appeared againe to *Thomas*, ver. 26. which was the next first day of the weeke. And this hath beene the opinion of sundrie ancient diuines. (*a*) *Cyrill* vpon *Iohn*, saies that this eight day was without doubt the Lords day, and so ought to be kept, because it is likely Christ himselfe kept it holy. And the same is affirmed and taught by (*b*) *Augustine* and (*c*) *Chrysostome*. Againe, the Apostles also kept it. For when the Holy Ghost descended vpon them, they were againe assembled vpon this day, *Act.* 2.v.1. which I prooue thus: The day of Pentecost was the first day of the weeke; for the Iewes were commanded to bring a sheafe of their first fruits, the morrow after the Sabboth in the Passeouer, *Leuit.* 23.10. &c. and betwixt that and Pentecost, they were to reckon fiftie dayes. Hence it followeth, that the day of Christs resurrection, falling the morrow after the Iewes Sabboth, which is the first day of the weeke; Pentecost must needes fall on that day: and therefore the Apostles met that same day: and not they onely, but also the whole Church gathered themselues together, and did celebrate this day with

a Cyrill. lib. cap. 58.
12. in Iohan.
b Ad Casulanum. Epist. 86 ad Ianuarium. Epist. 119. c 13
c Sermon 5. de resurrect.

preaching of the word, and administration of the Sacraments, *Act.*20.7. And according to this institution of Christ, and the examples of his Apostles, hath beene the constant practise of the Church, from their times vntill now.

IV. That which was prefigured, in that it was prefigured was prescribed: but the Lords day was prefigured in the eight day, wherein the children of the Iewes were circumcised: therefore it was prescribed to be kept the eight day. Thus the ancient fathers, by name *Cyprian* and *Augustine* haue reasoned and taught. Againe, the day of Christs resurrection was prefigured by that day, wherein the stone which the builders refused, was made the head of the corner, *Psalm.*118.ver.24. and in that it was prefigured it was appointed by God. For then it appeared to bee true which *Peter* saith of Christ, that *God had made him both Lord and Christ*, *Act.*2.36. And the same may be said of the Sabboth of the new Testament, that it was in the figure preordained, and therefore limited and determined by our Sauiour Christ vnto the Lords day. Other reasons might be added, but they are onely coniectures: these be the principall.

III. Reason. God is Lord of times and seasons, and therefore in all equitie, the altering and disposing thereof is in his hands, and belongs to him alone, *Act.*1.10. *Times and seasons the father hath kept in his owne hand.* Againe, Christ is called the Lord of the Sabboth. And *Antiochus Epiphanes* is condemned by the holy Ghost, because hee tooke vpon him to alter times. *Dan.*7.25. Besides that, *Daniel* saith, that it is God alone that changeth times and seasons, *Dan.*2.21. Now if it be proper vnto God, as to create, so to determine and dispose of times, then hee hath not left the same to the power of any creature. And therefore as the knowledge thereof, so the appointment, and alteration of the same, either in generall or particular, belongs not to the Church, but is reserued to him. The Church then, neither may nor can alter the Sabboth day. And this is the first part of the answer.

Sect. 2.

The Second is this, If the Church had libertie to alter the Sabboth, then this alteration must bee made within the compasse of the weeke, to the sixt, or fift, or fourth, or second, or third,

third, or first day, and not to the eight, or ninth, or tenth dayes without the compasse of the weeke. The reason is plaine. The Church of the New Testament, hath more knowledge and more grace, then the people of the old Testament had; and in that regard, ought to haue more zeale, and greater alacritie in the worshippe of God then they had, that it may exceede the Iewes according to the measure of grace receiued. And thus, the first and principall question touching the Sabboth, is answered and resolued.

Sect. 3.

Now, before I come to the next, let vs in the meane while see and examine the Reasons, that are brought against the answer presently made. First therefore it is alleadged, that in the new Testament there is no difference of daies. For if wee haue or make difference of daies, wee are in truth no better then Iewes. That there is no distinction of daies, they proove out of two places. The first is, *Col.* 2. 16. where the Apostle saies, *Let no man condemne you in respect of an holy day, or of the new moone, or of the Sabboth day.* The second, *Gal.* 4. 10. where the same Apostle reproues the Galatians, for obseruing dayes, and moneths, and times, and yeares. Obiections.

To this I answer, that both the places speake of the Feasts of the Iewes, and of difference of daies, that stands in force by the Iewish Ceremoniall law. *Paul* to the Colossians, warnes them to giue no occasion to others whereby they might iustly condemne them, for obseruing of daies in superstitious manner, vpon opinion of holinesse and necessitie, as if mens consciences were bound to such obseruation. And hee reproues the Galatians, for obseruing daies (as it is likely they did) not onely in the Iewish, but also in the Heathenish manner. To which purpose *Paul* saith, v. 11. *He is afraid of them.* His meaning was, because they placing their saluation (in part) in their Iewish obseruation of daies, after they had beene informed touching their libertie in Christ, did thereby mixe the Gospell with the Law: and therefore hee feared least by that meanes Christ should become vnto them vnprofitable, and so his preaching to small or no purpose.

Againe, they alleadge, *Rom.* 14. 5. where *Paul* saith, *One man*

eſteemes one day better then another, and another man counteth euery day alike. In which words the Apoſtle blameth not them, which thinke all daies as one.

Anſ. In the New Teſtament, all daies be as one, in regard of the aptneſſe thereof to the worſhip of God: and yet there may be a difference of dayes in regard of order: and this *Paul* no where condemneth. That we may the better conceiue this diſtinction, wee muſt conſider a difference betweene the Iewes Sabboth and ours, which is this; That the Iewes Sabboth was both the time of the worſhip of God, & alſo a part of his worſhip. But the Sabboth of the new Teſtament, though it be a neceſſarie time of Gods worſhip, yet it is not a part thereof. If it be ſaid, that it is commanded, therefore it muſt needes bee a part of Gods worſhip: I anſwer; It is commanded, not as Gods worſhip for ſubſtance, but in reſpect of the duties of the worſhip, that are to be kept and performed in it. And hence, it is manifeſt, that in regard of Gods worſhip, there is no difference of daies in the new Teſtament, but in regard of order.

Thirdly, they obiect, that *Paul* kept the Iewes Sabboth, as well as the Lords day. For he and *Barnabas* came to Antiochia, and went into the Synagogue on the Sabboth day, *Act.* 13.14. And againe, hee and *Timothie* conuerted *Lydia* vpon the ſame day. *Act.* 16.13.

Anſw. The Apoſtle did this vpon very good ground, not becauſe he held the obſeruation of it as neceſſary as the other; but in regard of the weakenes of the Gentiles and Iewes newly called. For the Church that conſiſted of ſuch perſons in thoſe daies, was not yet fully perſwaded and reſolued of the abrogation of the Iewiſh Sabboth: and therefore, for the time, he yeelded to their weakeneſſe, and obſerued it as well as the other. But afterward, when they were confirmed in that point hee forbare that libertie, and taught the full aboliſhment both of it and other Ceremonies.

Fourthly, *Act.* 18.3,4. *Paul* is ſaide to come to Corinth to *Aquila & Priſcilla*, and to work with them in their trade of tent-making: and further, it is ſaid, that *hee diſputed in the Synagogue euery Sabboth day*, that is, on the Iewes Sabboths, *& exhorted the Iewes & Greciãs.* Hence it is gathered by ſome, that *Paul* did only keepe the Sabboth of the Iewes, and that both on the Lords day, and on the weeke daies, he wrought with *Aquila & Priſcilla.*

Anſ.

Answ. First, we must remember this Rule, that Charitie and Necessitie, doe dispense with the Sabboth, and with Ceremonies. If a Towne should bee on fire, or if a City or countrey should be presently assaulted by the enemie, in the time of the word preached, on the Sabboth day; the preaching of the word, in these cases, must cease for a time, till by conuenient helpe the fire be quenched, and the enemie bee taken or driuen backe. Now whereas *Paul* in the ordinarie daies of the weeke made tents, and on the seauenth too, not obseruing it, but the Iewes Sabboth; we must know, that hee did it vpon necessitie, for the saluation of the Iewes. For *Priscilla* and *Aquila* were Iewes conuerted, and Christ was not yet reuealed vnto them. And if *Paul* had but once named Christ, hee could haue done no good amongst them. Yet afterward, when he saw better opportunitie at the comming of *Silas* and *Timotheus* from Macedonia, then hee could no longer containe himselfe, but *burned in the spirit, and testifie to the Iewes, that Iesus was the Christ*, v. 5. Nowe if there was cause why hee did not speake of Christ for the time, then was their cause also why hee did not make profession of a Sabboth. Secondly I answer though *Paul* did not then openly sanctifie the Sabboth; yet it is to bee supposed, that hee kept it priuately by himselfe, reseruing some speciall time for that purpose: and the contrarie cannot be shewed.

The Second Question touching the Sabboth.

How the Sabboth of the New Testament is to be obserued?

Answ. In obseruing a Sabboth of the new Testament, there are two things required; a Rest, & a Sanctification of the same rest to an holy vse. This Answer is made out of the very substance of the fourth Commandement, which is Morall, and hath nothing ceremoniall in it. And the fourth Commandement (for substance) consists in a ceasing from labour, and a holy dedication of our rest to holy vse, that is, to the worship and seruice of God.

Sect. 1.

Rest. Now touching the First point, the Rest of the Sabboth; there are three seuerall Opinions, whereof two are contrarie, and the third is a meane betweene both.

The first Opinion is, that wee are bound as strictly to keepe the outward rest of the Lords day, as the Iewes were to keepe the Sabboth; and sundry men are of this minde. But I take it, this opinion is not warrantable. For (as we said before) the Iewish manner of keeping the Sabboth in straitnes, is a Ceremonie. And if we bee bound to keepe it as straitly as the Iewes did, then Iudaisme must still remaine, and the ceremoniall Law (at least in some part) must still be in force.

But in fauour of this opinion, it is alleadged; First, that the fourth Commandement is a Law, giuen as well to Christians, as to Iewes, and therefore it bindes both alike. *Answ.* The fourth Commandement bindeth Christians to keepe a seauenth day for the Sabboth, both in respect of Rest, as also in regard of Sanctification thereof; but that it bindeth them to the same strait manner of keeping the rest, as it did the Iewes, wee vtterly denie.

Secondly, That the reasons vsed to inforce the Commaundement, do equally binde all: therefore the Commandement it selfe. *Answ.* It is true for the dutie commanded, but not for the manner of performance. Againe, the reason alleadged doth not follow: for sometime the holy Ghost vseth a reason that is perpetuall, to inforce a Ceremonie. That *Leui* should haue no part, nor inheritance among his brethren, was a Ceremony commanded by God; and yet the Lord inforceth it, with a reason that was perpetuall, namely, because himselfe was the part and inheritance of *Leui* among the children of Israel, *Numb.* 18.20.

Thirdly, that the Sabboth is a signe (to beleeuers in the new Testament) that God is their God, and they his people; and the same it was to the Iewes: therefore the bond is as strict to the one, as to the other. *Answ.* 1. Beleeuers vnder the Gospel, haue two onely signes of the Couenant, Baptisme, and the Lords Supper, and no more. 2. The Scripture restraineth the Sabboth, as a signe onely to the Iewes. *It is a signe betweene*

mee

me and you in your generations, Exod. 31.13. Againe, v. 16. the children of Israel *shall keepe the Sabboth—for an euerlasting couenant.*

3. The Sabboth was not a signe in the first institution in Paradise. For the Couenant of grace was made after the fall of man, and the signe thereof must needes bee appointed after it: considering that before the fall, Ceremonies signifying sanctification had no place. And this is the first Opinion.

The second Opinion touching the Rest of the Sabboth, is flat contrarie to the former; namely, that on the Sabboth day (after the publike worship of God is ended, and the Congregation dissolued) men haue libertie either to giue themselues to labour, or to honest pleasures and recreations. This Opinion doth quite abolish one of the Commandements of the Decalogue. For it presupposeth all daies to bee alike, this onely prouided, that the publike worship of God be solemnly kept. Now this may bee done in any day of the weeke; and there will bee no neede of appointing a sette time for Gods seruice, if all daies be equall, without any difference or distinction. But the fourth Commandement (for substance) is eternall, and requireth (vpon paine of the curse) both rest from labour, and a setting apart of the same rest, to the duties of holinesse and religion. And if it command abstinence from ordinary labour, then much more from pleasures and recreations.

The third and last Opinion, holds the meane betweene the two former extremities, and that I take to bee the best and safest. The substance hereof consists of these two conclusions:

I. That vpon the Sabboth day of the New Testament, men are to rest from the ordinarie labours of their callings. Thus much is commanded in the fourth commandement. For the Rest it selfe was not a Ceremonie (as I saide before) but the straight and precise manner of resting. Againe, it is most necessarie, that religion and the power thereof, should bee maintained amongst Gods people: which cannot possibly bee, vnlesse men (at some times) set themselues apart vnto it. The student that desires learning, doth not attaine vnto knowledge, vnlesse he doe daily consecrate and deuote himselfe to the study thereof. In like manner, religion cannot bee preserued and maintained in the Church, except men doe wholly and continually imploy themselues in the practise of the same. Furthermore, it is the libertie that Gods law giues to seruants, yea and to beasts,

that

that they shall not be oppressed with labour by working on the Lords day; and this libertie is grounded vpon the law of nature, and common equity.

Heere the common sort are wont to reply and say; If wee must rest from the labour of our callings the whole day, wee shall not bee able to maintaine our selues and our families. To which it may bee answered, that they which gathered Manna only in the sixe daies, had as much as they, that gathered it on the seauenth day; and that which they gathered the seauenth day, did not remaine sweete, but stanke and perished. They therefore which rest on the Sabboth day, must not bee distracted with needelesse cares, but liue by faith, and depend vpon Gods prouidence for meate, drinke, and clothing. And the labour of the calling then vsed, when it is expressely forbidden by God, bringeth rather a curse with it, then a blessing. Againe, such persons must remember, that *Godlinesse hath the promises of this life, and the life to come.* 1. Tim. 4. 8. and if they will *first seeke the kingdome of God and his righteousnesse, all things necessarie shall be cast vnto them* in way of aduantage, *Math.* 6. 33. Therfore, if they keep his cõmandement, & rest vpõ the seuenth day, God will in mercy giue a blessing, and they shal no lesse receiue from him their daily bread, in that day, then in any other.

11. Conclusion. In this Rest, sundry kinds of workes may be done, and that with good conscience; principally two:

The first are workes both *holy, and of present necessitie.* And they are such as cannot be done before or after the Sabboth. These are likewise of two sorts: The first are those, that doe necessarily pertaine to Gods worshippe, so as without them God cannot be worshipped. Of this kind is the Sabboth daies iourney, *Act.* 1. 12. allowed among the Iewes to the people, to goe and heare the word preached. Thus we reade, that the Shunamite went ordinarily vpon the Sabboth and new Moone, to the Prophet, to heare him. For when shee demanded leaue of her husband, to goe to the Prophet, hee asked her, Why wilt thou goe, seeing it is neither new Moone, nor Sabboth day, 2. *King.* 4. 23. Of the same sort were the killing and dressing of sacrificed beastes, in the time of the law; whereof our Sauiour saith, *Haue yee not read in the law, how that on the Sabboth daies, the Priests in the temple breake the Sabboth, and are blamelesse?* Math. 12. 5. The next sort of workes of present necessitie, are those

those that belong immediately, to the preseruation of the temporall life of man and beast, or that serue to the good estate of them both. Such are workes of mercy: as, the watering of cattell, *Mark.* 12.11. the drawing of a beast out of a pit, *Luk.* 14.5. and such like.

The second kinde of workes, that may bee done vpon the Sabboth, are workes of *Christian libertie*, out of the Case of necessitie. These were such as the Iewes might not doe, and yet we in the new Testament may doe them. For example: prouision and dressing of meate, making fires, and carrying of burdens. Yet vpon this libertie, men ought not to gather, that they may doe what they will, because they must cease from the ordinary execution of the workes of their callings. For the word of God giueth no such warrant: men are in this case, to submit themselues to his will expressely reuealed, and to vse their libertie according to the same.

How two Cases are propounded.

1. Case. Whether wee may not lawfully vse recreations on the Sabboth day, as shooting, bowling, hunting, hawking, wrastling, &c?

Answ. I take it, we are not denied to reioyce and solace our selues vpon this day. For to some men, at sometimes, recreation may be more necessarie then meate, in case of weakenesse, for present preseruation of health. And though not in that regard, yet being well vsed, it may be a furtherance to men, in the performance of the duties of godlinesse, as well as in the duties of their calling. But this reioycing must be such as was the reioycing of the Iewes, *Nehem.* 8.12. which was onely spirituall, and in the Lord. For they reioyced onely for this, that they vnderstood the law of God, that was taught them.

But as for the recreations and pastimes aforenamed, as bowling and such like, they are not at this time to bee vsed. My reason is this: That which is the more principall and necessarie, namely, labour in the execution of a mans calling, is forbidden: recreation therefore which is for labour, must cease on that day when labour ceaseth. Againe, if the duties of the ordinarie vocation, otherwise lawfull and commendable, be therfore forbidden, because they destroy the rest commanded, and take vp the minde, that it cannot bee freely employed in the affaires of God, then much more are workes of pleasure forbidden, because

becauſe they doe the ſame things much more, though otherwiſe in themſelues they bee not vnlawfull. *Obiect.* Seruants muſt haue recreation, otherwiſe how ſhall they be able to work in the weeke day? *Anſ.* True; but their recreation muſt bee granted them in the daies of labour. For recreation pertaineth not to reſt, but to labour, and is therefore vſed, that a man by it may be made more fit to labour.

II. Caſe. Whether men vpon occaſion, may not doe a worke of their callings, in the morning or euening of the Sabboth day, as Tradeſmen, for example. I anſwer that they may, ſo be it they obſerue foure Caueats. 1. That the worke done, bee no ſcandall to any perſon. 2. That it withdrawe not the minde of the worker or any other, from ſanctifying the Sabboth, either publikely or priuately. 3. That it bee not a worke of gaine, but a worke of mercie, or tend to a worke of mercie. 4. That it ſerue for the immediate preſeruation of life, health, or goods. Of life; thus *Elias* continued his flight from *Iezabel* many Sabboths together, 1. *King.* 19. 8. And the reaſon is good: the Sabboth was made for man (ſaith Chriſt) that is, not for the hurt, but for the good of man. Of health; and thus our Sauiour Chriſt viſited the ſicke. *Ioh.* 5. 3. and cured the blinde man vpon the Sabboth. *Ioh.* 9. 14. By whoſe example, the Phyſitian and the Chirurgion may lawfully goe, not onely to giue neceſſarie counſell, but to miniſter neceſſarie phyſicke, and doe cures. Laſtly, of goods which are in preſent danger of loſing. Thus Chriſt would haue the oxe preſently pulled out of the pit, *Luk.* 14. 5. and the ſhippe on the ſhore full fraught with wares, requires preſent helpe, if it bee in apparent danger of ſinking. Thus much concerning the firſt thing required in the obſeruation of the Sabboth.

Sect. 2.

Sanctification of Reſt.

The ſecond thing required in the hallowing of the Sabboth of the new Teſtament, is the Sanctification of Reſt, which is nothing elſe, but the dedicating of it to a religious vſe, that is, to the practiſe of diuine worſhip. This ſanctification, is either publicke, or priuate.

The publike, is the ſolemne performance of ſpirituall works, commanded in the ſecond and third Commandements, and tending

tending to publike worship. And this may be reduced to foure principall heads. 1. The reading or preaching of the word, when the Minister publikely in the Congregation assembled, doth faithfully deliuer vnto the people pure and sound doctrine, and applies the same as necessitie requireth, and occasion serueth, to the edification and saluation of all and euery hearer in publike audience: and the people on the other side, doe reuerently and attentiuely heare the same word read and preached. 2. The administration of the Sacraments according to Gods institution, by the Ministers of the Church lawfully called. 3. Publike prayer, wherein the Minister calleth vpon the name of the Lord; and the whole congregation, in feruent affection, lift vp their hearts vnto him, and in minde giue assent to the prayers made in the name and behalfe of them. 4. Collection and giuing of almes for the reliefe of the poore, whether they bee captiues and strangers, or those that dwell among vs, the sicke, the needie, orphanes and widowes, & such like. Vpon these foure heads, doth stand the whole publike worship of God. For proofe and declaration hereof, reade these places, *Neh.*8. *Act.*2.42. *Act.*13,14,15. *Act.*16.13. *Act.*20.7. 1.*Cor.*16.1,2,&c.

Priuate sanctification (which serueth to answer the second opinion) stands in these things: 1. That euery man in the beginning of the Sabboth, in the morning, doe priuately prepare himselfe to the publike seruice that followeth, by priuate praier, by examination and humbling of himselfe before God, in respect of his particular sinnes. This the wise-man exhorteth vnto, when he saith, *Take heede to thy foote when thou entrest into the house of God,* Eccles.4.17. and his meaning is, that before a man betakes himselfe to the publike congregation, there to performe seruice and worship vnto God, hee should looke into his heart, and examine his affections and thoughts, that hee come not vnprepared: which duty though it be alwaies to be done, yet principally on the Sabboth day. The children of Israel rose vp early in the morning on the Sabboth day, to offer burnt offerings, and peace offerings to an Idoll, *Exo.*32.5,6. much more ought we, &c. And it is said of our Sauiour Christ, that hee arose very early in the morning before day, and went into a solitarie place to pray; and the day following was the Sabboth, when he preached in the Synagogues, *Mar.*1.35,36.

2. That

2. That when the congregation is dissolued, we spend the rest of the Sabboth in meditation and conference of the word before preached, and of the creatures. Thus it is said of some that heard *Paul* preach, that they receiued the word with all readinesse, and *searched the Scripture, whether those things were so*, Act. 17.11. And the whole 92. Psalme was penned, that it might bee a song of the Sabboth, and it containes nothing but a meditation of the workes of God. 3. That men priuately exercise themselues, in the workes of charitie and mercie; as in visiting the sicke, in making peace betweene those that are at discord, in releeuing the poore, in teaching and instructing the ignorant, in comforting those that are distressed *and comfortles*. Neh. 8.12. *Then all the people went to eate and to drinke, and to send part abroad to the poore, and to make great ioy.*

The third Question touching the Sabboth.

When the Sabboth doth begin?

To this some doe answer, in the euening, and some in the morning. My answer is this, that the Sabboth of the new Testament amongst vs, is to beginne in the morning, and so to continue till the next morrow, and not in the euening, till the euening.

The reasons bee these: 1. The Sabboth is to beginne, when other ordinarie daies beginne, according to the order and account of the Church wherein we liue. 2. It was the practise of Christ and the Apostles. For Christ (as it hath beene thought of ancient times) consecrated the Sabboth, in that hee rose from the dead early in the morning, when the first day of the weeke beganne to dawne, *Math.* 28.1. and therefore it is fitte that the Sabboth day should then beginne when hee rose, forasmuch as it is kept in remembrance of his resurrection. The same was the practise of the Apostles. For, *Act.* 20.7. the first day of the weeke the Iewes came together at Troas in the morning, and there *Paul* preached from that time till midnight, beeing the next morning to depart, hauing staied there: as is plaine out of the 6. verse seauen daies. In that text I note two things: First, that the night there mentioned was a part of the seaueuth day of *Pauls* abode at Troas. For if it were not so, then

then hee had staied at least a night longer, and so more then seauen dayes, because he should haue staied part of another day. Secondly, that this night was a part of the Sabboth which they then kept. For the Apostle keepes it in manner of a Sabboth, in the exercises of pietie and diuine worshippe, and namely in Preaching. Yea further he continues there till the rest was fully ended: *He communed with them till the dawning of the day, and so departed*, vers. 11. Besides this text, *Dauid* saith in his Psal. of the Sabboth, that he will declare *Gods louing kindnesse in the morning, and his truth in the night*, Psal. 92. 2. making the night following a part of the Sabboth.

Against this doctrine it is alleadged, first, that the Sabboth is to begin in the euening, because in the first of *Gen.* it is saide, sixe seuerall times, the euening and the morning made the first day, and so the second, and third, &c.

Ans. First; in that text when it is said, the euening and the morning made such and such daies, by the euening is vnderstood the night, and by the morning the day, and the euening was the ende of the day, and the morning the ende of the night. This exposition is ancient, and yet in Scripture wee finde not one place where the euening is put for the night. *Secondly*, I answer that the collection from that place is of no force. For thus the reason must needes bee framed: That which God did in appointing of dayes, the same must wee doe in vsing of them. But God in appointing of dayes, began the day at the euening. *Ergo*, &c. The consequent is false. For the case is otherwise in the constitution of time, then it is in the vse of time constituted: and there is not the same reason of things in doing, as there is of the same things in beeing and vse. *Thirdly*, this did not binde the Iewes. For they in all likelihood beganne their Sabboths in the morning. Indeede their solemne feasts, as the Passeouer and such like, began and were kept from euening to morning, as we may reade, *Leuit.* 23. 5. But their ordinarie Sabboth was kept from morning to morning. Whence it is, that Saint *Mathew* calles the dawning of the first day of the weeke, the ende of the Sabboth of the Iewes, *Math.* 28. 1. and there is nothing (I take it) that can be brought to the contrarie.

It is obiected that *Moses* saith, *Leuit.* 23. 32. *From euen to euen shall ye celebrate your Sabboth.* *Ans.* The words must bee vnderstood of the feast of reconciliation, beeing the tenth day of

the seauenth moneth, which was solemnized and kept from euen to euen. And it is called a Sabboth, because it was by speciall commandement appointed to bee kept as the Sabboth day, and that in two respects. First, because it was to be kept holy by the Iewes, in humbling themselues and offering Sacrifices, vers. 27. Secondly, because vpon that day it was not lawfull to doe any seruile worke vpon paine of death, vers. 25. 30.

Againe, it is alleadged that *Ioseph* of Arimathea could not embaulme Christ, by reason that the Sabboth was at hand, and this was the euening. I answer, that the Iewes Sabboth there meant, concurred with the day of their Passeouer, and hence it was that their Sabboth began in the euening.

By this that hath beene said, the answer to the third Question is plaine, to wit, that in the new Testament the Sabboth is to begin at the morning, and so to continue to the next morning, and not as some suppose to begin at the euen, and continue till the next euen. And thus much touching the speciall Questions of Gods worship, as also generally concerning those that belong to Man as he stands in relation to God.

The ende of the second Booke.

THE THIRD BOOKE of the Cases of Conscience, concerning *Man, as he stands in* relation to man.

CHAP. I.

Of the Nature and differences of Vertue, and the Order of the Questions.

THVS far we are proceeded in the handling of two sort of Questions, whereof some doe concerne man as he is considered apart by himselfe, without respect vnto another: some againe concerne man, as he stands in the first relation, namely to God.

Now we come by order, to speake of the third and last head of Cases, propounded by the conscience of man, as he stands in the second relation, to man. And vnder this Head are comprehended all those Questions of Conscience that are incident to the liues of men; and which doe belong vnto man, as he is a member of some Societie, whether it be a Family, the Church, or the Common-wealth.

For the better and more orderly proceeding in this Discourse some conuenient Subiect or Matter is to bee propounded, whereunto all the Questions that follow may fitly bee reduced. Now of all other, the most conuenient Subiect in this kind, is *Vertue*, & therefore according to the differences of Vertue, we will distinguish the Questions into three seuerall sorts.

But before we proceede to particulars, it shall not bee amisse to speake somewhat generally of Vertue, so farre forth, as the knowledge thereof may giue light to the things that follow.

Touching Vertue, two things are briefly to be remembred: first, what it is; and then, what be the distinct kindes thereof.

Vertue is a gift of the Spirit of God, and a part of regeneration, whereby a man is made apt to liue well.

I call it first, *a gift of the Spirit of God*, because in whomsoeuer it is, whether in Christians or in Heathen men, it hath the nature

ture of a gift that floweth immediately from the spirit of God. And this I put in the first place, to confute the receiued errour of the wisest Heathen Philosophers, which call Vertue an habite of the minde, obtained and confirmed by custome, vse, and practise.

Secondly, I call it such a gift, as is also a *part of regeneration*; and this is added for two causes.

First, that we may put a difference betweene Christian and Heathen vertues. For, howbeit the same vertues in kinde and name, are and may be found, both in them that professe Christ, and those also that are ignorant of the true God; yet they are in them after a diuers manner. For in Heathen men they are the gifts of God, but not parts of regeneration and new birth: but in those that bee true Christians, they are indeede not onely the gift of Gods spirit, but also essentiall parts of regeneration.

That we may the better yet conceiue this difference, we must vnderstand, that the grace of God in man, is two-fold; *restraining* and *renewing*.

Restraining is that, which bridleth and restraineth the corruption of mens hearts, from breaking foorth into outward actions, for the common good, that Societies may bee preserued, and one man may liue orderly with another. Renewing grace is that, which doth not onely restraine the corruption, but also mortifieth sinne, and renewes the heart daily more and more. The former of these is incident to Heathen men; and the Vertues which they haue, serue onely to represse the act of sinne in their outward actions: but in Christians, they are graces of God, not onely bridling and restraining the affections, but renewing the heart, and mortifying all corruption. And though those vertues of the Heathen bee graces of God, yet they are but generall and common to all: whereas the vertues of Christians, are speciall graces of the spirit, sanctifying and renewing the minde, will, and affections. For example, chastitie in *Ioseph* was a grace of Gods spirit, renewing his heart; but chastity in *Xenocrates* was a common grace, seruing onely to curbe and restraine the corruption of his heart. And the like may bee said of the iustice of *Abraham* a Christian, and of *Aristides*, a Heathen.

Secondly,

Secondly, I adde this clause, to meete with an errour of some learned Philosophers, who taught, that the very nature of Vertue standeth in a meane, or mediocritie, of affections. This that they say is true in part, but not wholly. For the mediocritie, of which they speake, without renouation of affections, is nothing: and therefore all vertues, that are not ioyned with a renouation and change of the affections, are no better then sinnes. This point the Philosophers neuer knew: and hence it was, that they stood onely vpon a mediocritie, defining a man to bee truely vertuous, that did wisely obserue a meane betweene two extreames.

Lastly, I say that this gift of God, *makes a man fit to liue well:* In which clause standeth the proper effect of Vertue; which is, to make those in whom it is, to leade their liues well. And by this wee are aduertised, to take heede of the opinion of Philosophers, concerning some particular vertues. For in their morall discourses, they giue both the name and the nature of Vertue to those things, which are either false and counterfeit vertues, or indeede none at all. For example, *Aristotle* makes *Vrbanity* a vertue, which is indeede a sinne, beeing nothing else, but a dexteritie in mocking and descanting vpon mens persons and names: and so it is reckoned by *Paul* amongst grieuous sinnes and vices, which are to be auoided, *Eph.* 5.4. Againe, the Philosopher calles *Magnanimitie* (whereby a man thinkes himselfe worthie of great honours, and thereupon enterpriseth great things) a Vertue; which notwithstanding is to be holden a flat vice. For by the law of God, euery man is to range himselfe within the limits of his calling, and not to dare, once to goe out of it. Whereas on the contrarie, the scope and end of this vertue (as they tearme it) is to make men to attempt high and great matters aboue their reach, and so to goe beyond their callings. Besides, it is directly opposite to the vertue of humilitie, which teacheth that a man ought alwaies to bee base, vile, and lowly in his owne eyes. The Prophet *Dauid* cleares himselfe of this sinne, *Psal.* 131.1. when he saith, *Lord, I am not high minded, mine eyes are not hautie, I haue not walked in things that be great, and aboue my reach.* Furthermore, no Vertue must make vs to forsake good life: but euery one serueth for this ende, to make vs fit to liue a godly life.

The next point to bee considered is, What be the kindes of vertue.

Vertue is either in the minde of man, or in the will. The vertue of the minde, is Prudence. The vertue of the will, is that that orders mans will; and it is two-fold: for it reſpecteth either our ſelues, or others.

That which reſpecteth our ſelues, is conuerſant about two maine things in the heart of man, the reuenging, and the luſting power. That which reſpecteth the reuenging power, is *Clemencie*; which ſtandeth in the ordering and reforming of the raging power of Anger. The next, which reſpecteth the luſting power, is Temperance.

Vertues that doe reſpect others, are either concerning curteſie, as Liberalitie; or concerning Equitie. And theſe conſiſt partly in doing of equitie, as Iuſtice; partly in defending and maintaining it, as Fortitude.

Now according to this diſtinction of vertues, the Queſtions of Conſcience are to bee diſtinguiſhed, in this ſort: Some of them concerne Prudence; ſome concerne Clemencie; ſome Temperance; ſome Liberalitie; ſome alſo concerne Iuſtice, and ſome Fortitude. Of all which in order.

CHAP. II.

Of Queſtions concerning Prudence.

THere are two maine Queſtions of Conſcience, which concerne Prudence.

I. Queſtion.

How a man ſhould practiſe Prudence or Wiſedome?

This I acknowledge, is a high point in the life of man, and ſuch, as cannot bee reſolued as it ought, without great deliberation; notwithſtanding I will doe mine indeauour to anſwer ſomething.

Concerning Prudence, there are ſundry things to bee conſidered.

Firſt, what is the beginning of the practiſe of this vertue; and that in a word, is the Feare of God. This feare ſtandeth princi-

principally in two things; the firſt is, a reuerent awe of the Maieſtie of God in all places, and at all times, whereby wee are reſolued, that whereſoeuer wee are, wee are in his preſence, and whatſoeuer we thinke, ſpeake, or doe, it is wholly and perfectly knowne vnto him. The ſecond is, a reſolued care to walke as in the preſence of God: that is, to keepe his commandements, and to yeelde obedience vnto his Maieſty in all things. Now that this feare is the beginning of wiſedome, it appeares by ſundry places of Scripture, Pſal. 111. 10. *The beginning of wiſedome, is the feare of* Iehouah, Prou. 3. 7. *The beginning of knowledge is the feare of the Lord: fooles deſpiſe wiſedome & vnderſtanding. Moſes* telleth the children of Iſrael that heerein ſtood their wiſedome and vnderſtanding before the eies of all people, that they obſerue and practiſe all the ordinances and iudgements of God, which he had commanded them, *Deut.* 4. 6. And *Dauid* profeſſeth of himſelfe, that by his daily meditation in the law of God, and keeping his commandements, he *became wiſer then his enemies*, Pſal. 119. 98. *Yea, of more vnderſtanding then all his teachers*, verſ. 99. yea further, *more prudent then the ancient*, verſ. 100.

Secondly, wee muſt conſider the rule of prudence, and that is, ſpirituall vnderſtanding, whereby wee are inabled to know and conceiue ſpiritually truth and falſhood, good and badde. This Saint *Paul* wiſhed vnto the Church of Coloſſ. when hee ſaith, *we ceaſe not to pray for you, & deſire, that ye might be fulfilled with knowledge of his will, in all wiſedome and ſpirituall vnderſtanding*, *Col.* 1. 9. And the ſame Apoſtle exhorting the Romanes, to giue vp their bodies a liuing ſacrifice, holy and acceptable vnto God, and not to faſhion themſelues like vnto this world; he makes the ground of his exhortation, and conſequently the rule of their obedience thereunto, *the renouation of their mindes or vnderſtandings*, to this end, *That they might prooue, what is the good will of God, acceptable and perfect*, and anſwerably do & performe the ſame, *Rom.* 12. 2. And his reaſon is good; becauſe though prudence be the rule of all vertues, as the ancient Philoſophers among the heathen haue affirmed, yet it ſelfe muſt be ruled by a higher rule, which they knew not, namely, by ſpirituall vnderſtanding and knowledge, according to the word of God.

Thirdly, we are to conſider what is the Practiſe of Prudence, and wherein it conſiſteth.

In the practise thereof, two actions are required: the one, is *Deliberation*; whereby according to spirituall vnderstanding, wee enter into aduice what is good and badde, what truth and falshoode, what is to bee imbraced and done, and what not. The other is *Determination*; whereby we resolue vpon former deliberation, to imbrace, to doe, to follow, and pursue the best things in euery kind. And herein stands the very nature and forme of true Christian prudence, when a man (vpon due consideration of things and actions, together with their properties and circumstances) proceedes to a holy and goodly resolution, according to the rule aforesaid. Now the practise of Prudence in these two actions is very large, and consisteth of sundry branches. I will onely touch the principall, and propound them in these Rules following.

The first Rule is this: A man must in the first place, and *aboue all things in the world, carefully prouide for the forgiuenesse of his sinnes, and the saluation of his soule.* This our Sauiour Christ commandeth as a speciall dutie, *Matth.6.* vers.33. *Seeke ye* first *the kingdome of God and his righteousnesse.* And sinners and vnrepentant persons, are sundry times in scripture tearmed fooles, as in many other respects, so principally in this, because they faile in this point of wisedome, going on in their sin without repentance. The fiue virgins in the Gospell are for this very cause pronounced *foolish*, or *fooles*, because they prouided not for the oile of Faith, but did onely content themselues with shining lampes, that is, a naked profession of religion and vertue; and for want of wisedome and prudence in this point, they were iustly depriued of accesse into the bedde-chamber. Thus, the rich man, that had great reuenewes and abundance of worldly wealth, is notwithstanding tearmed by God himselfe a foole, because he gathered riches to himselfe and was not rich in God; that is, hee minded earthly things, and placed his chiefe felicitie in vaine and transitorie riches, not once forecasting, how to come into the fauour of God, that hee might be saued.

To this Rule I adde that, which *Paul* by way of caueat commendeth to the Ephesians, *Eph.*5.16. *Take heede that yee walke circumspectly, not as vnwise, but as wise, redeeming the time.* As if hee should say, Play the part of wise men; take time while time serues, lay holde of the meanes of saluation, vse no delaies

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in heauenly matters, deferre not your repentance from day to day: *for the daies are euill*, and you may bee surprized in your sinnes before you be aware.

II. Rule. *We must vse continuall watchfulnes against our enemies, but specially against our spirituall enemies.* This watchfulnes our Sauiour commandeth often in the Gospel, but specially in Mark. 13.33. *Take heede*, watch, *and pray*, 35. Watch *therfore, for ye know not, &c.* 37. *Those things that I say vnto you, I say vnto al men*, Watch. And S. *Peter* exhorteth in like manner, *Bee sober, and* watch: *for your aduersarie the Diuell as a roaring Lyon, walketh about, seeing whom he may deuoure*, 1. Pet. 5.8.

Now this duty stands principally in two things: First, that we diligently obserue the danger, wherein wee are, by reason of temptations. Secondly, that we daily labour to search and finde out the secret counsells, practises, and enterprises of our enemies, and withall seeke to preuent them. To this purpose wee must watch against the corruptions of our hearts, the temptations of the Diuell, and the day and houre of our death, that we be not found vnprepared. For our owne sinnes are many; *Satan* is strong and subtill in his suggestions, and temptations; and death, though of all other things it bee most certaine, and cannot bee auoided, yet it is most vncertaine in regard of the time when, the place where, and the manner and kinde, of what and how a man shall ende his daies.

III. Rule. *Euery man must measure himselfe by his owne strength, and do nothing beyond his abilitie.* This Rule is set downe, though expressed in other tearmes, Rom. 12. 3. *No man must presume to vnderstand, aboue that which is meete to vnderstand, but ought to be wise according to sobrietie, as God hath dealt to euery man the measure of faith.* An example of the transgression of this Rule, we haue in *Dauids* three Worthies, who brake into the Host of the Philistims, to fetch *Dauid* the king water from the Well of Bethlem, 2. *Sam.* 23.16. Which act of theirs, was a rash enterprise, and such a one, as *Dauid* himselfe condemneth in that Chapter, because they went beyond their strength, to encounter with a whole garrison of men, they beeing themselues but fewe, namely three in number.

IV. Rule. *We must distinguish betweene the necessarie workes of our callings, that pertaine to vs, & other works that are out of our callings, and pertaine not vnto vs: and we must doe the other, though*

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we leaue these vndone. This Rule is propounded in 1. Thess. 4. 11. *Meddle with your own busines*, that is, do the necessary works of your callings that belong to you, though you leaue the other for the time vndone. The contrary to it, is to liue, or to behaue himselfe inordinately, 2. *Thess.* 3. 7. And wee haue an example of the transgression hereof in *Peter*, *Ioh.* 21. 21. whom when Christ had commanded to follow him, he would needes aske him what *Iohn* should doe; Christ giues him this answer, *what is that to thee?* In which words, he teacheth that not onely *Peter*, but also euery man must attend vpon the necessarie and proper workes of his owne vocation, and not deale with other mens businesse; which because *Peter* did, hee is by that answer secretly reprooued, and iustly condemned of curiositie in that behalfe.

V. Rule. *We must put a difference betweene things honest and of good report, and of things vnhonest and of bad report; & these we are to let passe, and onely to do the other*, Phil. 4. 8. *Whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there be any vertue, if there be any praise; thinke on these things.* To this may be added one Caueat, that, Of two euills which are both sinnes, wee must not onely not chuse the lesse, but we are to chuse neither. For their damnation is iust, who affirme that men may doe euill, that good may come of it, as the Apostle saith, *Rom.* 3. 8.

Duobus malis non minimum, sed neutrum eligendum.

VI. Rule. *Things of profite and pleasure, must giue place to things that belong to vertue and honestie.* This conclusion the light of nature teacheth. Worldly men say, who will shew vs any good? But *Dauids* praier is, *Lord lift thou vp the light of thy countenance vpon vs*, Psal. 4. 6. *Godlinesse is the great gaine*: therefore all gaine must giue place to godlines, 1. *Tim.* 6. 6.

VII. Rule. *We may not trust men vpon faire pretences, that they make vnto vs, without further triall.* This point was practised by our Sauiour Christ: who, though many beleeued in his name, when they saw the miracles which he had done; yet hee did not commit himselfe vnto them, because hee knew them all, *Ioh.* 2. 24. And it is also verified by the common prouerbe, *First trie, and then trust.*

VIII. Rule. *We must giue place to the sway of the times, wherein we liue, so far forth as may stand with keeping faith, and a good*

good conſcience. Wee may not bee temporizers, and change our Religion with the times: but yet we may and muſt giue place to times, as wee giue place to the ſtreame, ſo that it bee done with keeping of true Religion, and good conſcience. This Rule was practiſed by *Paul*, *Act.* 28.11. who liuing among the Heathen, was conſtrained to ſpeake as they, and therefore hee ſaies, that he departed in a Shippe to Rome, whoſe badge was Caſtor and Pollux, *Act.* 19.10. Againe, hee was three yeares in Epheſus an idolatrous place, where the great goddeſſe *Diana* was worſhipped; yet in all that time hee contained himſelfe, and ſpake nothing in particular againſt *Diana*, but onely in generall againſt falſe gods, ſaying, that they bee no gods that are made with hands, v.26. Nay *Alexander* could not charge him with this, that he had in all that while, blaſphemed their goddeſſe *Diana*. *Paul* therefore was faine to yeelde to the ſway of thoſe times, that ſo hee might doe ſome good in Epheſus by his Miniſterie. Whereas, if hee had ſpoken againſt *Diana* directly, it had not beene poſſible for him, to haue done that good by preaching, which otherwiſe hee did. Againe, in the Primitiue Church, the Apoſtles for the weakeneſſe of the Iewes, did yeeld to the vſe of Circumciſion, and permitted abſtinence from blood, and that which was ſtrangled, &c. ſo farre forth, as it ſtood with pure religion, and good conſcience: and if they had not ſo done, they ſhould not haue wonne the Iewes to the faith as they did.

IX. Rule. *If wee cannot doe the good things that we deſire, in that exquiſite manner that we would, we muſt content our ſelues with the meane; and in things which are good, and to be done, it is the ſafeſt courſe to ſatisfie our ſelues in doing the leſſe; leſt in ventring to doe the more, which cannot be, we growe to the extremitie, and ſo faile or offend in our action.* It is a good and wiſe counſell of the Preacher, to this purpoſe, *Eccl.*7.16. *Be not iuſt outrmuch:* and his meaning may be this; Be not too ſtrict or curious in effecting that which thou intendeſt, exactly, when thou canſt not; but reſt contented in this, that thou haſt done thine endeauour; and take to the leſſe, when the greater cannot bee effected. In ſome countries, Popiſh Images erected in Churches, doe ſtand vndefaced. The good deſire of the people is, that they may bee pulled downe; but this cannot bee brought to paſſe. What then are they to doe in this caſe? they muſt not grow to extremitie, and pull them downe themſelues; but they muſt intreate

treate the lawfull Magiſtrate for their remooueall, and pray to God, that he may be mooued ſo to doe; and in the meane time, reſt content with that they haue done, and waite the Magiſtrates pleaſure. In the Iudaicall law, by reaſon of the hardneſſe of the Iewes hearts, ſundrie ſinnes could not vtterly bee taken away, as diuorcements, polygamy, vſury. Hereupon, the Lord makes a law of Toleration, without approbation; and did not remoove them quite away; for that was not poſsible, in regard of man, for the time: but reſtrained the euill, that could not bee quite cut off and aboliſhed otherwiſe. And here in appeared the great wiſedome of God, in making a Law not to allow of, nor yet vtterly to take away, but to moderate the practiſe of theſe ſins in the Iewes, for the hardnes of their hearts. In like manner, in this our land there is the practiſe of Vſurie, a ſinne that cannot, nor euer ſhall bee rooted out vtterly. For this cauſe, the States of this kingdome, haue out of their wiſedome, prouided a Law for the toleration thereof after a ſort, and that vpon ſpeciall cauſe. For if the Magiſtrate ſhould haue enacted a Law vtterly to aboliſh it, it would before this (in likelihood) haue growne to great extremity. The ſame was the practiſe of the Apoſtles in their times, who yeelded to beare with the vſe of Circumciſion for a time, when they could not otherwiſe vtterly cutte it off.

II. Queſtion.

Whether a man may lawfully and with good conſcience, vſe Policie in the affaires of this life?

Anſw. There bee foure principall Caueats, which being obſerued, Policie may bee vſed, and is not againſt Chriſtian religion. 1. Nothing muſt (in policy) be ſaid, done, or intended, to preiudice the truth, ſpecially the truth of the Goſpel. 2. Nothing is to be ſaid, done, or intended, againſt the honour and glorie of God, either in word, in deede, or in ſhew. 3. Nothing muſt bee wrought or contriued againſt iuſtice that is due to man

man. 4. All actions of policie, must be such as pertaine to our calling, and be within the limits and bounds thereof. For if any action whatsoeuer, bee done out of that calling wherein God hath placed vs, or at least be not answerable thereunto, though it bee plotted and attempted in neuer so great wisedome and policy, it is vnlawfull and not warrantable.

These Caueats obserued, it is not vnlawfull to vse that which we commonly call Policie. And the reason is this: when any busines is to be done, we must take a two-fold inquirie: First, into the thing to be done, whether it bee good or badde, lawfull or not lawfull, commanded or forbidden. Secondly, into our selues, whether the worke in hand bee agreeable to the calling of the doer, or answerable to that duty which hee oweth to God and man. Now because both these are grounded vpon the former cautions, therefore wee conclude, that whatsoeuer busines is taken in hand, and not suted vnto them, it hath not good warrant, and so cannot bee done with good conscience.

Yet for better clearing of this Answer, let vs a little consider the Scriptures, and the examples there recorded, touching this policie. In *Iosh.* 8 5. we shall find that *Iosua* vseth Martiall policy in the besieging of Ai, placing one part of his armie in an ambush, and causing the other part to flie: for by that meanes, the men of Ai comming out of the citie, and pursuing those that fled, the souldiers that lay in ambush, tooke the citie and destroyed it, In 2. *Sam.* 5. 23. *Dauid* beeing to make warre against the Philistims, asketh counsell of God, and God teacheth him policie: hee therefore in his owne example allowes policie; and more especially those wise and prudent shifts in warre, which wee call Stratagems or policies of the field. Wee haue also the example of *Paul* for this purpose, who *Act.* 21. 26. faines himselfe to haue made a vowe to be a Nazarite, that hee might yeeld somewhat to the weakenes of the Iewes, who were not sufficiently informed in the doctrine of Christian libertie. This practise was warrantable, neither was it a sinne in *Paul*: for hee did it by the counsell of the Church at Ierusalem, v. 20. 24. And *Paul* himselfe neuer made mention of this, as of a sinne: which he would vndoubtedly haue done, had it been a sinne. Againe, *Act.* 23. 6. when he was brought before *Ananias* the Priest, and the councell at Ierusalem, beeing in some danger,

danger, hee vseth policie: for he pretended that he was a Pharisie, and by that meanes raised a dissension betweene the Pharisies and the Sadduces. And this was no sinne in *Paul*: for he spake no more but the truth; onely hee concealed part of the truth.

Now if it fall out otherwise, that policy be vsed, and any of these foure Caueats bee not obserued, then it loses both the name and nature of true policy, and becomes fraud, craft, and deceit, and so is condemnable. Example hereof we haue in *Dauid*, 1. *Sam.* 21. 14. who when hee came to the court of Achish king of Gath, and sawe himselfe in danger, hee faines himselfe madde. Which though he did to saue his owne life, yet his policie was not to be allowed of: for it tended to his owne disgrace (he being King of Israel) and it was also dishonourable vnto God, who had appointed him to bee the King of Israel. Againe, that which is commonly called the policie of *Machiauel*, is here to be condemned. For it is not answerable to the Caueats before remembred. Besides that, it is not only against the written law of God, but euen against the law of Nature. And the very foundation therof, standeth onely in the practise of lying, swearing, forswearing, in fraud, deceit, and iniustice.

CHAP. III.

Of Questions concerning Clemencie.

CLemencie or meekenes, is a vertue, that serues to moderate wrath and reuenge.

Touching Clemency there be three Questions.

I. How a man is to carry himselfe, in respect of iniuries and offences done vnto him?

II. When anger is a sinne, and when not.

III. How a man should remedie his rash and vniust anger?

I. Question.

I. Question.

How a man may carrie himselfe, in respect of iniuries and offences done vnto him?

Answ. That a man may behaue himselfe so as becommeth a Christian in these cases, hee must in the first place, inquire into the nature and qualitie of the wrong done.

Now, Offences that are done to vs by others, are of three sorts.

The first sort, and the least are, when some things are done to vs, that doe onely displease vs, but bring no losse or hurt to vs. These bee light offences; and of this kinde are common infirmities, as hastinesse, teastinesse, frowardnesse, slownesse and dulnesse of nature: of this kinde also, are reproches of vnskilfulnes, ignorance, baseneſſe, pouertie and such like. The first degree then of Clemencie is, not so much as to take notice of these sleight offences; but to let them passe, and burie them in obliuion. *Salomon* saith, *A mans vnderstanding deferreth his anger, and it is his credit to passe by an offence*, Prou. 19. 11. His meaning is, that when small offences are done, which cannot be auoided, then in discretion a man should withholde his anger, and not take notice of them, but passe by them and let them goe: for this shall bee a farre greater ornament vnto him, then if vpon the deede done, hee should haue hastily proceeded to reuenge.

The second sort of Offences, are small iniuries, such as doe not onely displease vs, but withall bring some little hurt to vs, either in our goods, life, or good name. Now, the second degree of meekenesse is, to take notice of these, but withall to forgiue them and put them vp. The reason is, because alwaies greater care must bee had of peace and loue, then of our owne priuate affaires, Reade the practise hereof, *Ioh.* 8. 49. It was obiected to Christ wrongfully, that hee was a Samaritane, and had a Diuell. Christ takes knowledge of the wrong, and saith, *you haue reproched me*; but withall he puts it vp, onely denying that which

which they said, and clearing himselfe, *I haue not a Diuell, but I honour my father. Dauid* had receiued great wrong, at the hands of *Ioab* and *Shemei*, as appeares in the historie of his life; but principally, when hee came first to be King of Israel, 2.*Sam.*3. and yet hee takes not a hastie course, presently to bee reuenged vpon his aduersaries: but proceedes in this order: First, hee takes notice of the fact, and commits his cause to God, ver.39. and then afterward, as opportunity serued, gaue the parties their iust desert. The reason was, because beeing newly inuested in the kingdome, his aduersaries were strong, and himselfe weake, euen by his owne confession, and therefore not able at the first, to redresse the iniurie done vnto him. But when hee had once established himselfe, then hee doth not only beginne, 2.*Sam.*19.14. but proceedes to full execution of punishment vpon them, as we read 1.*King.*2. ver.5,6.34,35.

The third sort of Wrongs, are greater iniuries; such as are not onely offensiue to our persons, but withall doe preiudice our liues, and bring a ruine vpon our estates, both in goods and good name. These are the highest degree of Iniuries, manifested in open and apparent wrongs. And therefore answerable to them, is required the third and highest degree of Clemencie, which stands in three things: First, in taking notice: secondly, in forgiuing them: thirdly, in a iust and lawfull defending our selues against the wronging parties. This is the summe and substance of the answer.

For the better conceiuing whereof, sundry Questions are further to be propounded and resolued.

First *in generall*; it is demanded, how a man should and ought to forgiue an iniurie?

Answ. In forgiuenesse there be foure things.

The first is forgiuenesse *of Reuenge*, that is, of requiting euill for euill, either by thought, word, or deede. This must alwaies bee practised. For vengeance is not ours, but the Lords: and great reason then, that wee should euermore forgiue, in regard of reuenge and hatred. This the Apostle teacheth, when hee saith, 1.*Cor.*13.5. *Loue is not prouoked, it neuer thinketh* (much lesse speakes or doth) *euill.*

The second is forgiuenesse *of priuate punishment*: which is, when men returne punishment for iniuries done, in way of requitall; and this must alwaies take place with vs, because as vengeance

vengeance it selfe, so also punishment in way of reuenge, is Gods alone.

The third is, forgiuenesse *of iudgement*, when wee iudge an injurie done to bee an iniurie. This iudgement we are not bound to forgiue vnto men. For we may with good conscience, iudge a sinne and a wrong to bee as they are. And yet notwithstanding, if a man make satisfaction for the wrong done, then there ought to be forgiuenesse, euen in regard of iudgement.

The fourth is forgiuenesse *of satisfaction*. This we are not alway bound to remitte; but wee may with good conscience, alway require satisfaction where hurt is done.

Secondly, for the further clearing of this generall Question, wee are to answer some particular Cases vsually propounded in the liues of men, and namely fiue.

I. Whether a man may defend himselfe by law?

II. How he may defend himselfe by law?

III. Whether a man may defend himselfe by force?

IV. How?

V. Whether a man may defend himselfe by Combate?

I. Case. Whether a man may, with good conscience and a meeke Spirit, defend himselfe by law, for wrongs that are done vnto him?

I answer affirmatiuely: A man may, with good conscience, defend himselfe against great iniuries, by the benefit of lawe. For Magistracie is Gods ordinance, for the good of men, *Rom.* 13.4. and therefore men may vse the benefit of the authoritie, iudgement, and iurisdiction of Magistrates, without breach of conscience. Againe, it is the expresse law of God, that when a false witnesse riseth vp against a man, to accuse him of a trespasse; that both the accuser and the accused, should stand before God, that is, before his Priests and Iudges for the time beeing, and haue remedie at their hands. An example of which iudiciall defense, wee haue in *Paul*, who in case of wrong, makes his appeale to the iudgement seate of Rome. *Act.* 25.10.

But it is alleadged out of Scripture to the contrary, *Luk.* 6. 29. *To him that smiteth thee on the one cheeke, offer also the other*, Math. 5.40. *If any man will sue thee at the law, and take away thy coate, let him carrie thy cloake also.*

Ans. These places are spoken of priuate persons, that want the defense and assistance of the publike Magistrate: and such

must rather suffer wrong vpon wrong, blow vpon blow, and losse vpon losse, then right their owne wrongs, by reuenging themselues.

Againe, it is obiected, that *Paul* saies, Lawing is a fault, 1. *Cor.* 6.7. *There is vtterly a fault among you, because yee goe to law one with another, &c.*

Ans. Wee must distinguish betweene things themselues, and the manner of doing them. When *Paul* saies, *it is a fault*, he condemneth not lawing absolutely in it selfe, but the Corinthian manner of going to law: which was this; First, they went to law with scandall, before the Tribunalls of Heathenish and vnbeleeuing Iudges, and so made the Gospell to bee slandered and reproched. Secondly, they went to law vpon light causes, and for small iniuries, which they might well haue put vp and easily brooked. Thirdly, in lawing they fell into rash and violent passions of rage, and enuie, so as they could not temper themselues, but must needes goe to law in the first place; which should rather haue beene the last and the desperatest remedie of all. And this bad manner of suing one another at the law, is it which *Paul* rebukes as a fault. And it is to bee obserued, that *Ettema.* *Paul* notes their fault by a word, that signifies **Weakenesse or impotencie* of their affections; whereby it came to passe, that being ouercome by the strength of their owne desires, vpon iniuries offered, they were vnable to beare them in any degree of Christian moderation, and thereupon hastily proceeded to the Courts of Heathen Iudges, for determination of controuersies and contentions among them.

It is further alleadged, that when a man is any way wronged, it is Gods will it should be so, and therefore hee ought not to seeke redresse, but to rest himselfe in the will of God.

Ans. It is Gods will we should haue diseases, and yet it is no lesse his will, that wee should vse good meanes to be cured of them. So is it in wrongs and iniuries done vnto vs. As his will is, we should be afflicted, so also hath he willed our deliuerance, by such meanes, as himselfe hath appointed.

But our Sauiour would haue his Disciples, to be *as sheepe among wolues*, and therefore we ought to endure all wrongs without reuenge. For the sheepe takes all wrongs, and doth not so much as defend it selfe against the wolfe.

Ans.

Answ. So Christ commandeth, that we should bee *simple as doues*, Math. 10. 16. and yet withall, hee commandeth vs *to bee wise as serpents*, to defend our owne heades, and to saue our selues.

Lastly, it is alleadged, 1. *Cor.* 13. 5. that *loue seekes not her own:* therefore loue must not defend her selfe.

Answ. Loue doth not so seeke her owne things, as that shee neglecteth the good of others; but seeking her owne, she seekes the good of all. And this practise is not against, but according to the Law of Charitie.

II. Case. How is a man to defend himselfe by Law?

Answ. For the resoluing of this Question, we must take two Rules.

The first is this; We must first try all meanes, and vse all remedies that may be, before we vse the remedie of Law. It is our Sauiours direction, *Math.* 5. 25. *Agree with thine aduersary quickly, while thou art in the way*, that is, before the controuersie be ended by order of law. Againe, Math. 18. 15. *If thy brother trespasse against thee, goe and tell him his fault betweene thee and him alone.* And Saint *Paul* in this case, prescribes a course to bee taken before-hand; namely, first to beare and suffer as much as may be, 1. Cor. 6. 7. *Why rather suffer ye not wrong? why rather sustaine ye not harme?* Then, if bearing will not ende it, to commit our cause to priuate arbitrement of one or two, vers. 5. *Is it so that there is not a wise man among you, no not one that can iudge betweene his brethren?* Law is to bee vsed in this case, as the Physitian vseth poison; and that is, onely in desperate cases.

The second Rule is, That our patient minde must bee made known to all men, *Phil.* 4. 5. In taking the benefit of Law, we are to vse great Moderation of minde, and that in three respects; before we goe to law, in lawing, and when the suit is ended.

The moderation of minde, before the beginning of suits in law, stands in three things.

First, we must consider, that all iniuries whatsoeuer they be, do befall vs by the prouidence of God, and that for our sinnes. Vpon which consideration, wee ought to submit our selues to Gods will, to obey him, to arme our selues with patience, and to lay aside all anger, enuie, malice, and impatience.

Secondly, we must consider before-hand, that Courts of Iustice, are the ordinance of God, in which it pleaseth him to testifie his presence, iustice, and goodnes; and vpon this ground, wee shall bee mooued to depart with our owne right, and to yeelde our selues, and all the right wee haue, into the hands of God, in the vse of the meanes appointed; in the meane time depending on him by faith, for the issue and euent of our suit.

And hence (by the way) it appeares, that fewe or none doe vse this ordinance of God, as they ought; because the greater sort of men, that commence suits in law, doe not consider either the nature, or ende of ciuill Courts. No man ordinarily will yeelde a haire of his right, but euery one fixeth his eyes wholly vpon the euent of his action by extremitie of law: and so swarueth from that Christian moderation, required by the word of God in this case.

Thirdly, wee must set downe with our selues, lawfull and iust endes of our actions, not vniust and vnlawfull. These iust endes are; first, Gods glorie in the execution and manifestation of iustice: secondly, the honest defence of our owne right: thirdly, publike peace: fourthly, the amendment of disordered persons, and not the defamation or hurt of any man.

The Moderation of the mind in Lawing, stands in these particulars: first, In seeking after peace to the vtmost, *Rom.* 12.18. *If it be possible, as much as in you is, haue peace with all men*: secondly, In loue of our enemies, with whom we are at controuersie in law: thirdly, In neither vsing nor shewing extremitie in our proceedings, *Math.* 5.25. *Math.* 18.28.

After that the strife is ended, the moderation of our mindes must be expressed, by our behauiour, in regard of the euent of our action. For if the Law goe with vs, wee are to giue God thankes for the manifestation of his iustice, in the course taken. If on the other side it goe against vs, wee may not rage or be discontentedly grieued, but commend our cause quietly to God, and accuse our selues for our own sinnes, and say with *Dauid, Righteous art thou, O Lord, and iust are thy iudgements*, Psal. 119.137.

III. Case. Whether may a man defend himselfe by force, when he is wronged?

Answ

Answ. In some Cases, hee may lawfully defend himselfe by force. Reasons. First, because the Gospell doth not abolish the Law of nature, nor the positiue lawes of all countries, but it doth establish them. Now, it is the Law of nature and nations, that a man may defend his life and health, in some cases, vpon iust occasion. Secondly, this is Gods Law, *Exod.* 22.2. *If a theefe be found breaking vp a house, and be smitten that he die, no blood shall be shed for him.* *Abraham* was a stranger in the land of *Sodome*, and yet hee rescued his brother *Lot*, and recouered all his substance that he had lost, by force and armes, *Genes.* 14.14. and his action was approoued of God. For *Melchisedecke* met him, at his returne from the slaughter of the Kings, and blessed him. Yea and blessed God for his deliuerance, vers. 19, 20. Againe, in some cases, a man may giue his life for his brother. So saith Saint *Iohn*, 1. Ioh. 3.16. *We ought also to lay downe our liues for the brethren.*

IV. Case. When may a man defend himselfe by force?

Answ. Not alwaies and vpon euery occasion, but onely in these cases: First, when violence offered is so sudden and vnexpected, that when it commeth, there can bee no escape, either by yeelding, or by flying, or by some suffering. Secondly, when the violence offered is open and manifest, so as there is no other way to rescue our selues, but by striking or killing. Thirdly, when violence is offered, and the Magistrate absent; either for a time, and his stay bee dangerous; or altogether, so as no helpe can bee had of him, nor any hope of his comming. In this case, God puts the sword into the priuate mans hands. Fourthly, when the defence is Iust, and done in a right manner.

A Iust defence stands in these things. I. It must bee done incontinent and foorthwith so soone as euer violence is offered. For if there be a delay, and it come afterward, it loseth the name of a iust defence, and becomes a reuenge, arising of prepensed malice, as the Lawyers vse to speake. II. There must be an intention, not to reuenge principally, or to kill; but onely to defend himselfe. III. There must bee a iust and equall proportion of weapons; therfore it is no iust defence to shoote a naked man through with a musket, or other peece of ordinance, when he offers violence.

V. Case. Whether a man may rescue himselfe or others by Combate?

Anſw. It hath beene of ancient times, an vſuall manner of defence in ſome countries, that in caſe of difference, betweene people and people, in matters of weight, two men ſhould bee choſen out among the reſt, who by fighting hand to hand, and killing one another, ſhould ende the controuerſie. But this way of defence, how ancient ſoeuer it be, is vtterly vnlawfull.

Reaſons are theſe: Firſt, it is the expreſſe commandement of God, *Thou ſhalt not kill.* In which, all priuate men are forbidden to kill or ſlay, but in the caſe of iuſt and neceſſarie defence. Secondly, wee may not hazzard our liues, without ſome ſpeciall warrant from God: if we doe, it is a flat tempting of God: and this is done in euery combate. Thirdly, if Magiſtrates will permit ſuch fights as this is, then they are bound to defend and ſaue the life of the innocent. For by ſuch permiſſion, oftentimes innocent blood is ſhed, and the more harmeleſſe party goes by the worſt.

But it will bee, and is obiected. Firſt, that a Combate is a triall of innocency. *Anſw.* It is not ſo. For hee that is ſtronger vſually ouercomes in the combate, not hee that hath the more righteous cauſe. Againe, there be other meanes to trie a truth, beſides this; as by examination, and by oath. Laſtly, triall by the combate, is of the ſame nature with the triall of a murtherer by the bleeding of a corpes touched, or handled; which is very doubtfull, and of all other moſt vncertaine.

Secondly, it is alleadged, that if a man take not a chalenge, hee is diſgraced for euer. *Anſw.* There is no warrant in Gods word, for a priuate man to accept a chalenge. Nay, it is rather flat againſt the word. For God ſaith, *Reuenge is mine.* The priuate man ſaith the contrarie; The wrong is mine, and I will bee auenged of him that hath done it. Againe, it is better for any man to endure a little reproch with ſome men, then to loſe or hazzard his life.

Thirdly, it is obiected, that the Philiſtims offered to trie the victorie by a ſingle combate with the Iſraelites, and appointed *Goliah* (on their ſide) to giue the Chalenge; and that *Dauid* (on the Iſraelites ſide) accepting the Chalenge, encountred with him, and had good ſucceſſe. It may ſeeme therefore, that combates are lawfull. For it is better that one man ſhould periſh in warre, then that a whole army ſhould miſcarrie. *Anſw.* That was a ſpeciall and extraordinary example of triall; and *Dauid*

was

was a champion in that fight, not by ordinary appointment, but by extraordinary propheticall inſtinct of Gods ſpirit. Againe, in warre, though there be leſſe danger in hazzarding one mans life, then a whole armie: yet a good and iuſt cauſe is to bee maintained, with all the ſtrength that may bee made, and not to depend vpon the power and courage of one man, who, in probability, vnleſſe hee bee ſupported by ſpeciall calling and aſsiſtance from God, may bee ouercome and loſe the victorie.

Fourthly, it is alleadged, that an army may fight againſt an army, therfore one man againſt an other. *Anſ.* The reaſon is not alike. For warres and armies are Gods ordinances, & ſo are not combates; and it is not Gods will, that men ſhould deuiſe and eſtabliſh new waies and means of triall, not allowed by his word, but rather reſt content with that he hath appointed.

Fiftly, *Ionas* did hazzard his life, by caſting lots; therefore a man may by combate. *Anſw.* To ſay that *Ionas* did put his life in hazzard by lottes, is an vntruth. For there was onely a coniecturall triall made, who ſhould be the cauſe of the preſent danger. And when the lot fell vpon him; hee was not caſt into the ſea by the lot, but by his owne aduice and counſell. *Againe*, the caſting of *Ionas* into the ſea, did not befall him by lotte, but by his owne voluntary reſignation of himſelfe into the hands of God; willingly vndergoing it, as a iuſt puniſhment of the neglect of his calling; which himſelfe confeſſed in theſe words, *For I acknowledge, that for my ſake this great tempeſt is vpon you*, Ion. 1. 12.

Sixtly, *Moſes* and the Egyptian fought a combate, and *Moſes* ſlew him. *Anſw. Moſes* tooke vpon him publike reuenge in this action, as a Magiſtrate, and not priuate, as a priuate man. For though as yet, his calling was not fully manifeſted to his brethren, yet the truth is, God had called him to be their deliuerer out of the hands of the Ægyptians; an this very action was a ſigne of their deliuerance, which was to cõme to paſſe afterward. It was (I ſay) a ſigne thus; As he defended his brother and reuenged his quarrell vpon the Ægyptian; ſo in time to come the Lord would by his hand, giue them full freedome and deliuerance from the tyranny of *Pharaoh*, and all his and their enemies, *Act.* 7. 25. Beeing then a publike perſon his example can prooue nothing for this purpoſe.

II. Question.

When Anger is a vertue; and so good and lawfull; and when it is a vice, and consequently euill and vnlawfull?

This Question hath two distinct parts: of which I will speake in their order.

Sect. 1.

The first part is, when Anger is a vertue and lawfull?

For Answer hereof, we must vnderstand, that in iust and lawfull Anger, there be three things; a right beginning or motiue; a right Obiect; and a right manner of being angry.

To the right beginning of anger, three things are required.

First, that the occasion of anger be iust and weighty, as namely manifest offence of God. Take an example, or two. *Moses* in sundry places, is said to be angry, and the occasions of his anger were great, as appeares in the particulars. First, because some of the Israelites, against Gods commandement, had reserued Manna, till the next day, *Exod.* 16.20. Againe, he was angry, because the Israelites had tempted God, in worshipping the golden calfe, *Exod.* 32.19. In *Numb.* 16.15. *Moses* againe is wroth because *Corah*, *Dathan*, and *Abiram* rebelled against him, and in him against God. Phinees, *Numb.* 25.8.11. is said to haue beene *zealous*, that is, angry for God: the occasion was, because the Israelites committed fornication with Heathenish women. *Dauid* in like manner, 2. *Sam.* 13.30.31. was angry vpon this occasion, because *Ammon* his sonne had defloured his sister *Thamar*. *Elias* is angry, 1. *King.* 19.v.14. and why? because the Israelites forsooke the couenant of God, cast downe his altars, and had slaine his prophets with the sword. *Nehemias*, Chap. 6. vers. 5. is very angry, because the Israelites oppressed one another with vsury, & other kinds of exactions. *Ieremie* also, Chap. 6.11. was angry for this, because the Israelites were of vncircumcised hearts and eares,

eares, and the word of the Lord was vnto them as a reproach: and they tooke no delight therein.

Secondly, it is required, that anger be conceiued vpon counsell & deliberation, Prou. 20. 18. *Establish thy thoughts by counsell.* If thoughts must be established by counsell, then the affections, and so our anger also. And the Apostle saith, *Iam.* 1. 19. *Be slow to wrath.* Now the reason is plaine; Counsell ought to be the foundation of all our actions, and therefore much more of our affections, which are the beginning of our actions.

Thirdly, iust and lawfull anger must bee kindled and stirred vp by good and holy affections, as namely, by desire to maintaine the honour and praise of God, by the loue of iustice and vertue, by hatred and detestation of vice, and of all that is euill. One saith well to this purpose, that anger must attend vpon vertue, and be stirred vp by it against sinne, as the dogge attends vpon the sheepeheard, and waits vpon his eye and hand, when to follow him, and when to pursue the wolfe.

The second thing in good anger, is a fit Obiect or Matter to worke vpon; touching which, two things must be remembred.

First, we must put a difference betweene the *person*, and the *offence* or sinne of the person. The sinne of the person is the proper obiect of anger, and not the person, but onely by reason of the sinne. Thus *Dauid* saies of himselfe, that *he was consumed with anger*; not because the men with whom hee was angrie, were his enemies, but *because they kept not Gods law*, Psal. 119. 139. Thus *Moses* was angry at the Idolatry of the Israelites, wherewith they had sinned against God, fourty daies together; and yet he praies earnestly vnto God, for their persons, as we reade, *Exod.* 32.

But it is alleadged to the contrarie, that *Dauid* directs his anger against the persons of his enemies, especially in Psal. 109. *Answ.* First, Prophets (as hath beene said heretofore) were endued with a speciall measure of zeale; and their zeale was a pure zeale, taken vp specially for the glory and honour of God; but our zeale against our enemies, is commonly mixt with hatred, enuie, and selfe-loue, therefore we must not, nay we cannot follow their examples. Secondly, imprecations vsed by *Dauid*, were predictions rather then prayers: for he rather fore-told in them what should come to passe, then prayed that it might come to passe. Thirdly, *Dauid* in his imprecations, accurseth

accurseth not his owne priuate enemies, but the enemies of God; and not all them, but such onely as were incurable: for by the spirit of prophecie, hee knew the state of those, against whom he did pray; so doe not we.

Secondly, we must put a difference betweene the *cause and offence of God*, & the *cause and offence of man*. Now iust anger must bee directed against persons, for the offence of God properly, and not for priuate offence, but onely so far foorth, as it tendeth to the offence of God. Thus *Miriam* and *Aaron* murmured against *Moses*, because he had married a woman of Æthiopia. But this was onely a priuate offence, and therefore *Moses* behaued himselfe meekly towards them, *Numb.* 12.3.

The third thing in good anger, is the right manner of conceiuing it. Wherein these cautions are to be obserued: First, that our anger be mixed and tempered with charitie and loue. It is the propertie of God himselfe, *in wrath to remẽber mercy*, *Hab.* 3.2. and herein we must be like vnto him. This was *Moses* his practise, who out of his loue praied for those, with whom hee was angry, *Exod.* 32. Secondly, anger against any offence, must be mixed with sorrow for the same offence. Thus Christ was angry with the Iewes, but withall hee sorrowed for the hardnes of their hearts, *Mark.* 3.5. The reason whereof is this: In any societie whatsoeuer it be, if one member sinneth, the sinne of that one member, is the punishment of the rest that be in that society; euen as it is in the body, if one part be affected and ill at ease, the rest will be distempered. *Paul* saies of himselfe, that he was afraid, lest when he came to the Corinths, God would humble him for their sinnes, 2. *Cor.* 12.21. Againe, he teacheth that those which are fallen into any fault, must *bee restored by the spirit of meekenesse*, because we our selues are subiect to the same tentations, *Gal.* 6.1. And in this regard, he would haue men to mourne with them that haue in them the cause of mourning, *Rom.* 12.15. Thirdly, iust anger must bee contained within the bounds of our particular calling, and ciuill decencie; that is, so moderated, as it make vs not to forsake our duties which we owe to God and man, nor breake the rules of comlinesse. Thus *Iacob* was angry with *Laban*, and yet he speakes and behaues himselfe as a sonne to his father, euen in his anger, *Gen.* 31.36. *Ionathan* was angry with *Saul* his father, and yet he withdrawes not any reuerent or doubtfull respect from him, 1. *Sam.* 20.

Sect. 2.

Sect. 2.

The second part of the Question is, When Anger is a vice, and vnlawfull?

Ans. It is a sinne in fiue regards, contrary to the former.

First, when wee conceiue it without counsell and deliberation. This rash, hasty, sudden, and violent anger, is condemned by our Sauiour Christ, Math. 5.22. *Whosoeuer is angry with his brother* vnaduisedly, *shall be culpable of iudgement.*

Secondly, when it is conceiued for no cause, or for a light or trifling cause, *Prou.* 10.12. *Loue couers a multitude of sinnes.* Therfore euery light offence, must not bee the cause of open anger. *Prou.* 19.11. *It is the glorie of a man to passe by some infirmities.* Eccles. 7.23. *Take not notice of all the words that men speake, no not of all those which seruants speake vnto their masters.* Besides that, causelesse anger is many times forbidden in the Scripture. And *Paul* saith, that *loue is hardly prouoked*, because it will not be moued to conceiue hatred, but vpon weighty and important causes, 1. *Cor.* 13.

Thirdly, when the occasion is iust, yet the measure of anger is immoderate. *Eph.* 4.26. *Be angry, and sinne not*; and if by infirmitie thou fall into it, *Let not the Sunne goe downe vpon thy wrath.* The reason is added in the next words, *Giue not place to the Diuell*; because he is alwayes at hand to inflame the affection, as he did *Sauls*, who therefore in his rage, would haue killed him that was next him.

Fourthly, when it maketh vs to forget our dutie to God or man, and to fall to brawling, cursing, and banning. Thus was *Shemei* angry, when hee railed vpon the King, and flung stones at him and his seruants, giuing him bad and vnreuerent tearmes, and calling him a man of blood, and a man of *Belial*, 2. *Sam.* 16. 5,6,7. Thus did the Disciples forget their dutie of loue vnto their brethren, and in anger desired that fire might come downe from heauen, and destroy the Samaritans, *Luk.* 9.59. Thus the Iewes, in vndecent and vncharitable manner, gnashed with their teeth at *Steuen*, *Act.* 7.54. And S. *Paul* saith, that the fruits of wicked anger, are clamors, and crying speeches betweene person and person in their furie, *Eph.* 4.31. And thence it is, that we finde *Balaam* in his anger, to haue bin more voide of reason then his Asse, *Numb.* 22.27.

Fiftly,

Fiftly, when wee are angrie for priuate respects concerning our persons, and not concerning the cause of God. Thus *Cain* is said to bee exceeding wroth, and to haue his countenance cast downe, onely vpon a priuate respect, because hee thought his brother *Abel* should be preferred before him, *Genesis* 4.5. Thus *Saul* was wroth with *Dauid*, taking himselfe to be disgraced, because the people (after the slaughter of the Philistimes) ascribed to *Dauid* ten thousand, and to him but a thousand, 1. *Samuel* 18. 7. In like manner he was angrie with *Ionathan*, for his loue that he bare to *Dauid*, and for giuing him leaue to go to Bethlem, 1. *Samuel* 20.30. Thus *Nebuchadnezzars* wrath was kindled against the three children, because he tooke himselfe to bee contemned of them, *Daniel* 3.19. Thus *Haman*, meerely in regard of priuate disgrace, groweth to great indignation against *Mordecai*, *Esther* 3. verse 5. Thus *Asa* was angrie with the Prophet *Hanani*, because hee thought it a discredite to him, to be reproued at his hand, 2. *Chron.* 16.10. And in this sort were the Iewes filled with wrath at Christs reproofe, *Luk.* 4.28. shewing thereby, as it is truely expounded by the Commenter, that they were very hot in their owne cause, and not in the cause of God.

III. Question.

What is the Remedy of vniust Anger?

Answ. The Remedies thereof are two-fold. Some consist in meditation, and some in practise.

Sect. I.

The Remedies that stand in Meditation, are of three sorts; some doe concerne God, some our neighbour, and some our selues.

The Meditations concerning God, are especially sixe.

I. Meditation, that God by expresse commandement forbiddeth rash and vniust anger, and commandeth the contrarie, namely, the duties of loue. Reade for this purpose, *Matth.* 5.21,22. where

where we may obserue three degrees of vniust anger. The first whereof is, that which is inwardly conceiued, and not outwardly shewed; The second, when vniust anger shewes it selfe by signes of contempt, as by snuffing, tushing, changing and casting downe of the countenance. The third, is railing (*thou foole*) which is culpable of Gehenna fire, the highest degree of punishment. Now all these three degrees are murther: and the punishment of a murtherer is, to bee cast into the lake of fire, *Reu.* 21.8. Againe, Christ commandeth vs to *reward good* for euill, to *blesse* them that curse vs, and *to doe good* to them that hate vs, if we will be the children of our Father which is in heauen, *Mat.* 5.45. And S. *Paul* wisheth vs, to *ouercome euill with goodnes*, Rom. 12.21.

II. Meditation. That all iniuries which befall vs, doe come by Gods prouidence, whereby they are turned to a good ende, namely, our good. Thus *Dauid* saith, that *God had bidden Shemei* to curse him, 2. *Sam.* 16.10. And this was the ground of Christs reproofe of *Peter*, *Shall I not* (saith hee) *drinke of the cup which my Father had giuen me to drinke of?* Ioh. 18.11.

III. Meditation. God is long-suffering, euen towardes wicked men; and we in this point must be followers of him. In regard of this, God is saide to bee mercifull, gracious, slowe to anger, abundant in goodnes & truth, *Exod.* 34 6. Hence it was, that he spared the olde world, 120. yeares, 1. *Pet.* 3.19. Hee spared the Israelites, after their Idolatry, 390. yeares, *Ezek.* 4.5. Besides this, we haue example of the lowlinesse and long-suffering of Christ, who saith, Mat. 11.29. *Learne of me, for I am humble & meeke*: and of whom it is saide, 1. *Pet.* 2.22. *When he was reuiled, he reuiled not againe, when he suffered, he threatned not, but committed his cause to him that iudgeth righteously.* Now because some may haply say, that these examples of God and Christ are too perfect for man to followe, who cannot imitate God in all things; therefore besides them, consider further the examples of some of the seruants of God. *Moses*, when the people murmured at him, did not answer them againe by murmuring, but cried vnto the Lord, *what shall I doe to this people? for they be almost ready to stone me*, Exod. 17.4. And *Steuen*, when he was stoned, praied for his enemies, *Lord lay not this sinne to their charge*, Act. 7.60.

IV. Meditation is, concerning the goodnes of God towards

wards vs; an argument whereof is this, that he doth euery day, forgiue vs far more offences, then it is possible for vs to forgiue men.

V. Meditation. All reuenge is Gods right, and hee hath not giuen it vnto man, Rom. 12.19. *Vengeance is mine, I will repay, saith the Lord.* And man by reuenging his owne quarrell, makes himselfe both the iudge, the witnesse, the accuser, and the executioner.

VI. Meditation is, touching Christs death. Hee suffered for vs the first death, and the sorrowes of the second death; much more then ought we at his commandement, to put vp small wrongs and iniuries without reuenge. His commandement is, *Resist not euill, but whosoeuer shall smite thee on the right cheeke, turne to him the other also,* Math. 5.39. Againe, *Destroy not him with thy meat, for whom Christ died,* Rom. 14.15.

The Meditations concerning our neighbour, are two. The first, is the condition of him, with whome wee are angrie, namely, that he is a brother. *Let there be no strife betweene me and thee, for we are brethren.* Gen. 13.8. Againe, he is created in the Image of God: wee must not therefore seeke to hurt or destroy that Image. The second, is concerning that equitie which we looke for at the hands of all men. If wee wrong any man, we desire that he would forgiue vs: and therefore wee must forgiue him the iniurie that he doth vnto vs, without vniust anger. This is the very Law of nature, *Whatsoeuer ye would that men should doe vnto you, euen so doe you vnto them,* Math. 7.12.

Meditations concerning our selues, are sixe.

First, he that conceiueth rash anger, makes himselfe subiect to the wrath of God, if hee cherish the same without relenting. Matth. 6.15. *If ye doe not forgiue men their trespasses, no more will your father forgiue you your trespasses.* And Math. 7.2. *Iudge not, that ye be not iudged.* Yea, when wee pray to God to forgiue vs, and doe not resolue to forgiue our brethren, wee doe in effect say, *Lord condemne vs, for we will be condemned.*

Secondly, we are commanded to loue one another, euen as Christ hath loued vs, *Eph.* 5.2. It is the property of loue, to suffer, and to beare, and not to be prouoked to anger. 1. *Cor.* 13. And it is a marke whereby Gods children are discerned, from the children of the Diuell, *that they loue their brethren,* 1. Ioh. 3.10.

Thirdly,

Thirdly, wee are ignorant of mens mindes in ſpeaking and doing: wee know not the manner and circumſtances of their actions. And experience teacheth, that much anger comes vpon miſtaking and miſconſtruing them. Whereas contrariwiſe, if they were throughly knowne, we would not be ſo much incenſed againſt men, as commonly we are.

Fourthly, in raſh anger, we can doe no part of Gods worſhippe that is pleaſing to him. We cannot pray: for hee that praies, muſt lift vp pure hands without wrath, 1. *Tim.* 2. 8. Wee cannot be good hearers of the word: for S. *Iames* wiſheth vs to be ſwift to heare, and *ſlowe to wrath*; becauſe the wrath of man doth not accompliſh the righteouſneſſe of God, *Iam.* 1. 20, 21.

Fiftly, we muſt conſider what are the fruits and conſequents of vniuſt anger. For firſt, it greatly annoies the health. It annoies the braine, and pulſes; it cauſes the gall to flow into the ſtomacke and the bowels; it killeth and poiſoneth the ſpirits; and it is the next way to procure diſtemper of the whole bodie, and conſequently loſſe of health. Secondly, it makes a man captiue to the Diuel, *Eph.* 4. 27. which we ſee to be true in *Sauls* example, who being a man full of wrath, and giuing place to his owne rage and furie, an euill ſpirit entred into him by the iuſt iudgement of God.

Sixtly, wee muſt conſider the Cauſes of vniuſt anger. It is commonly thought, that Anger is nothing but the flowing of choler in the gall, and in the ſtomacke. But the truth is, anger is more then choler. For it riſeth, firſt, of a debilitie of reaſon and iudgement in the minde: ſecondly, from euill affections; as from enuie, and ſelf-loue: thirdly, from the conſtitution of the bodie, that is, hote and drie. Againe, we reade in hiſtories, that men hauing no gall, haue notwithſtanding beene full of anger: and choler indeede is a furtherance, but no cauſe of anger.

Sect. 2.

The Remedies of vniuſt anger that ſtand in Practiſe, are eſpecially fiue.

The firſt is, in the time of anger to conceale the ſame, both in word and deede. *The indignation of a foole* (ſaith Salomon, Prou. 12.

Prou. 12.16.) *will bee knowne the ſame day, but the wiſe man couereth his ſhame:* that is, he reſtraines his anger, which if it ſhould preſently breake forth, would bee a reproch vnto him. Anſwerable to this notable ſpeech of *Salomon*, was the wiſe counſell of * *Ambroſe* to *Theodoſius*; that after ſentence giuen, he ſhould take 30. dayes reſpite before execution. And not vnlike hath beene the practiſe of the very Heathen in their time. *Socrates* ſaid, *I had beaten thee, but that I was angry. Athenodorus* gaue *Auguſtus* this rule, that when he was angry, he ſhould firſt ſay ouer the whole Alphabet, before he put in execution his anger.

* Ambroſ. de obit. Theod.

Secondly, wee muſt depart from them with whom wee are angrie. For this affection is as a fire; take the matter away from fire, and it will ceaſe to burne: ſo let a man depart, and employ himſelfe (for the time) ſome other way, and he ſhall ſoone ceaſe to bee angrie. Thus did *Ionathan* depart out of his fathers preſence, 1. *Sam.* 20.34. *Abraham* in his anger withdrew himſelfe from *Lot*, *Gen.* 13. *Iacob* in wrath departed from *Eſau*. *Gen.* 27. 43, 44.

Thirdly, we muſt auoide the occaſions thereof: as contentions, and contentious perſons. *Doe nothing through contention*, Phil. 2.3. *Make no friendſhip with an angry man, neither goe with a furious man, leſt thou learne his waies, and receiue deſtruction to thy ſoule*, Prou. 22.26. We muſt for this purpoſe, bee carefull to auoid all means, that may ſerue to further the heate of the temperature of ſuch a body, as is apt and diſpoſed to this vnruely paſsion.

Fourthly, we are to conſider that we ſinne againſt God, not once or twice, but often, yea euery day, and therefore the courſe of our anger muſt bee turned againſt our owne ſelues, for our ſinnes. For this is one property of true repentance, to worke in vs a reuenge vpon our ſelues, in regard of our ſinnes committed againſt God, and our brethren, 2. *Cor.* 7.11.

Fiftly, we muſt accuſtome our ſelues to the daily exerciſes of inuocation of the name of God, for this ende, that he in mercy would mortifie all our affections, eſpecially this corrupt and violent affection of vniuſt wrath. And this muſt we doe, as at all times, ſo then eſpecially, when anger is creeping vpon vs.

It will be ſaid of ſome: Our anger is violent, and comes vpon the ſudden, and therefore theſe remedies will do vs no good. *Anſw.* Such perſons, when their mindes bee quiet, muſt often reade

reade and meditate of the foresaid remedies; & by this meanes they shall be able to preuent hastinesse.

But what if wee be ouertaken with anger, what must we then doe? *Ans.* If thou fall into it through infirmitie, yet remember thy selfe, let not the sunne goe downe vpon thy wrath, *Eph.* 4.26. Consider with thine owne heart, that anger is as a poison; if a man drinkes poison, hee must not suffer it to rest, and flowe into the bodie and veines, but with all speede must purge it out; and so must anger be dealt withall, whensoeuer wee are ouertaken with it.

CHAP. IV.

Of Questions concerning Temperance.

TEmperance is a vertue, that moderateth appetite or lust. And this moderation of appetite, stands in foure things.

I. In the vse of Riches.

II. In the vse of Meate and Drinke.

III. In the vse of Apparell.

IV. In the vse of Pleasures; wherein Recreations are to bee considered.

Sect. I.

Concerning the Moderation of Appetite in the vse of Riches, there are two maine Questions.

I. Question.

How farre a man may, with good conscience, proceede in the desiring and seeking of Riches?

The Answer of this Question is the rather to bee considered, because this doctrine rightly conceiued and vnderstood, serues greatly for the direction of the whole course of our liues vnto

the ende. Heere therefore I will first set downe the Ground to the Answer, and then the Answer it selfe.

The Ground of the Answer, I propound in fiue Rules.

I. Rule. We must consider, that riches and goods, are of two sorts: some are necessarie, some are more then necessary, which the Scripture calles *Abundance*.

Goods and riches are two waies necessarie; necessarie to nature, or necessarie to the person of a man. Goods necessarie to nature, are those, without which nature and life cannot bee well preserued; and these are most needefull. Necessarie in respect of a mans person, are those goods, without which a mans state, condition, and dignitie wherein he is, cannot be preserued.

Now Riches more then necessarie, I tearme those, without which both the life of man, and his good estate, may well bee preserued. And whatsoeuer is besides them, is necessarie. For example. To the calling of a Student: meate, drinke, and cloth, are necessarie in respect of nature; besides these, other things, as bookes, and such like, are also necessarie for him, in respect of his condition and place.

II. Rule. Things and goods, are to be iudged necessary and sufficient, not by the affection of the couetous man, which is vnsatiable, but by two other things; the iudgement of wise and godly men, and the examples of sober and frugall persons.

III. Rule. Wee must not make one measure of sufficiencie of goods necessarie for all persons; for it varieth, according to the diuers conditions of persons, and according to time and place. More things are necessarie to a publike man, then to a priuate, & more to him that hath a charge, then to a single man.

IV. Rule. That is to bee iudged necessarie, which in some short time to come may bee needefull, though it haue no present vse. For example, the dowrie that a father giues to his daughter at the day of marriage, though it bee not presently needefull, yet because in short time it may bee necessarie, therefore it is to be reputed amongst necessarie goods.

V. Rule. We our selues doe often erre in iudgement, in determining of things necessarie and sufficient for our selues: and therefore when men seeke things competent and necessarie, they must alwayes pray to God, to giue them that, which he knowes in his wisedome, to be meete and necessary, not prescribing a measure vnto him.

I come

I come now to the Answer of the Question: which is two-fold.

The first is this: Man may with good conscience, desire and seeke for goods necessarie, whether for nature, or for his person, according to the former rules: but hee may not desire and seeke for goods more then necessarie; for if he doth, he sinneth. The reasons of this answer are these:

First, *Deut.* 17. 16, 17. the commandement is giuen to the King, that hath most needs of abundance, that hee *should not multiply his horses, or his siluer, or his gold.* That which the King may not doe, the subiects ought much lesse to doe: and therefore they are not to multiply their goods. For this cause it is a great fault in subiects, remaining (as they be) subiects, to seeke to attaine to the riches of Princes. Againe, *Paul* saith, 1. *Tim.* 6. 8. *Hauing foode and raiment, let vs bee therewith content.* Besides that, in the petition, *Giue vs this day, &c.* wee craue but onely bread for our sustenance, that is meete to preserue vs for nature, in that calling wherein we serue God day by day. The prayer of *Agur* is, that God would giue him foode conuenient for him, or (as the words signifie (*bread of his statute*, that is, which God in his counsell had appointed and ordained for him, *Prou.* 30. 8.

Secondly, seeking of abundance is a hazzard to the saluation of the soule, by reason of mans corruption. Therefore, *Matth.* 13. Riches are called *thornes*, that choake the word of God sowen in the heart. And 1. *Tim.* 6. 9. *They that will*, that is desire *to be rich*, and content not themselues with things necessarie, *fall into the snare of the diuell.*

Thirdly, seeking of abundance, is a fruit of diffidence in the prouidence of God. Now all fruites of vnbeleefe must be cutte off; we must not therefore desire more then necessary.

In the next place, for the better clearing of this doctrine, the Obiections of Couetous men are to be answered.

Obiect. I. Good things are to bee sought for; but abundance is a good thing, and a blessing of God. *Answ.* Good things are of two sorts. Some are simply good, that is to say, good both in themselues and to vs; as remission of sinnes, holinesse, righteousnesse, and life euerlasting in the kingdome of heauen, and such like: these may we desire, and seeke for. Some againe, are good onely in part, which though they be good in themselues,

yet are not alwaies good to vs. Of this kinde is abundance of riches, and ſtore of wealth more then neceſſary for nature and perſon. For which cauſe, riches in abundance, are as the knife in the hand of a childe, likely to hurt, if it be not taken away; becauſe they are (in ſome men) occaſions of ſinne, vnleſſe God in mercy preuent and hinder them. And for our ſelues, what know we, whether God will keepe and preſerue vs from ſinne, when we ſeeke and labour for abundance?

Obiect. II. It is the promiſe of God, that riches and treaſures ſhall be in the houſe of the iuſt, *Pſal.* 112.3.

The anſwer is two-folde. Firſt, riches in Scripture ſometimes doe ſignifie onely things ſufficient and competent: and of them is that place to bee vnderſtood. To this purpoſe *Dauid* ſaies, that *a ſmall thing*, that is, a competent and meane portion, though but very little, is to *the iuſt man better then great riches to the wicked and mighty*, *Pſal.* 37.16. And whereas *Dauid* in another place affirmeth, that *nothing ſhall be wanting to them that feare God*, *Pſal.* 34.9. and againe, *They which ſeeke the Lord ſhall want nothing that is good*: the places are to be vnderſtood with exception of the croſſe and correction, in this ſort, that they ſhall haue competency, vnleſſe the Lord intend to chaſtice and correct them by want. Secondly, if by riches *Dauid* there meaneth abundance, the words muſt bee vnderſtood with this condition; if they bee for their good. For ſo all promiſes of temporall things muſt bee limited with exception, partly of Gods glorie, kingdome, and will, and partly of our good and ſaluation.

Obiect. III. We muſt do good to the poore, to the Church, to the common wealth, and wee muſt alſo leaue ſomewhat to poſteritie. I anſwer: we may not doe euill that good may come thereof. Againe, euery man is accepted of God, according to that he hath, and not according to that he hath not, if there be a readie minde, 2. *Cor.* 8.12. And the ende of a mans calling, is not to gather riches for himſelfe, for his familie, for the poore; but to ſerue God in ſeruing of man, and in ſeeking the good of all men; and to this ende, men muſt apply their liues and labours.

Obiect. IV. We are called to imitate the Ante, *Prou.* 6. and 13. which gathers in one ſeaſon, for her releeſe in another. *Anſ.* The Ante gathers in ſommer, onely things neceſſary; ſhee doth

doth not, by the instinct of nature, seeke superfluitie and more then is necessarie.

This doctrine serues to direct and informe almost all the world, to beate downe the wicked practise of the vsurer, and to teach euery one of vs, to moderate our care in things pertaining to this life.

The Second part of the answer is this: If God giue abundance when wee neither desire it, nor seeke it, wee may take it, holde and vse it as Gods stewards. *Abraham* and *Ioseph* of Arimathea, are commended for their riches, and yet they obtained them not by their owne seeking, and moyling, after the manner of the world; but walking in their callings, God in his prouidence blessed and multiplyed their wealth. For further proofe of this answer consider but one onely place, *Act.* 5.4. Where *Peter* saies to *Ananias*, *When it remained, appertained it not vnto thee? and when it was sold, was it not in thy power?* These words import thus much: that if we haue possessions and abundance, we may with good conscience inioy them as blessings and gifts of God.

Against this doctrine it is alleadged first, that our Sauiour saies, *It is a hard thing for him that hath riches, to enter into the kingdome of God.* Math. 19.23. *Ans.* The place is to be vnderstood of them, that trust in their riches, as it is expounded, *Mark.* 10.24.

Secondly, it is obiected, wee must forsake all and become Christs disciples, by the commandement of Christ, *Luk.* 14.26. *Ans.* A man must forsake all, not simply, but in regard of the daily disposition and preparation of his minde; and so a man ought to forsake the things that are deerest vnto him, because he must haue his minde resolued to forsake them. Againe, man must bee content to part with all, not onely in affection, but actually, when it commeth to this point, that either hee must lose them, or renounce Christ.

Thirdly, it is alleadged, that riches are called vnrighteous, *Luk.* 16.9. *Make ye friends of vnrighteous Mammon:* therefore it seemes we may not haue them. *Ans.* Mammon, is called Mammon of *iniquity*, not because it is so in it selfe, but because it is so in the common vse, or rather abuse of wicked men: and that in sundrie respects. First, because it is commonly (though not alwaies) vniustly gotten: for it is a hard thing to become rich without iniustice. Secondly, it is made ordinarily, among

ſinnefull men, an inſtrument of many euills. Thirdly, euill gotten goods, are vniuſtly poſſeſſed: and no man can be truely tearmed rich, that vniuſtly poſſeſſeth riches.

II. Queſtion.

How a man may, with good conſcience poſſeſſe and vſe Riches?

The Anſwer to this Queſtion, I propound in foure Rules.

I. Rule. They which haue riches are to conſider, that God is not onely *their ſoueraigne Lord*, but *the Lord of their riches*, and that they themſelues are but *the ſtewards of God*, to employ and diſpenſe them, according to his will. Yea further, that they are to giue an account vnto him, both for the hauing and vſing of thoſe riches, which they haue and vſe. This Rule, is a confeſſed truth. In the petition, when wee haue bread in our houſes and hands, yea which is more, in our mouthes; when wee are in the vſe of the creature, euen then wee are taught to ſay, *Giue vs this day our daily bread*, to ſignifie, that God is our ſoueraigne and abſolute Lord; and that when wee haue the creatures, wee haue no vſe of them, vnleſſe he giue it vnto vs. Againe, the commandement, *Luk.* 16.2. *Giue an account of thy ſtewardſhip*; pertaines to all men that haue riches, though it bee but meate and bread.

II. Rule. Wee muſt vſe ſpeciall moderation of minde, in the poſſeſsing and vſing of riches, and bee content with our eſtate, ſo as we ſet not the affection of our heart vpon our riches, *Pſal.* 62.10. *If riches increaſe, ſet not your heart vpon them*; that is, place not your loue and confidence in them; bee not puffed vp with pride and ambition, becauſe you are rich, *Luk.* 6.24. *Woe be to you that are rich*: that is, that put confidence in your riches, *Math.* 5.3. *Bleſſed are the poore in Spirit*. Now pouerty of Spirit is, to beare pouerty with meekeneſſe, patience, and obedience, as a croſſe impoſed by God. And in this ſenſe, the rich man may bee ſaid to bee poore in ſpirit, if hee beſtoweth not his loue and confidence vpon his wealth, but in affection of heart is ſo diſpoſed, as if he were not rich, but poore. And this pouertie is neceſſarie euen in the middeſt of wealth, becauſe it will reſtraine the

the fury of the vntamed and vnruly affection. Againe, Christ saith, *Math.*10.39. *He that loseth his life for my sake, shall finde it.* Losing there mentioned, is not an actuall losing, but (as before) a disposition or preparation of the heart to lose, for Christs sake (if neede be) the deerest thing wee haue, that is our life. And againe, *Luk.*14.26. *If any man come to me, and hate not father and mother,----yea* and his owne life also, *he cannot be my Disciple.* That place is not spoken of actuall, but of habituall hatred. And this stands in a readinesse and inclination of the heart to hate (if neede be) father and mother, yea our owne life for Christ and the Gospels sake. To this purpose the Apostle saith, *They that buy, must be as though they possessed not,* 1.Cor.7.30. that is, in respect of moderation of the affection, and the disposition of the heart. For otherwise, it is the Law of nature, that he that buies must possesse.

Example of this moderation of the affection, wee haue in *Moses*, who *esteemed the rebuke of Christ, greater riches then the treasures of Egypt, Heb.*11.26. And in *Dauid*, who though he were a King, and a Lord in the earth, yet saith of himselfe, that he was *but a pilgrime & sojourner in it, as all his fathers were, Psal.* 39.13. And hee speakes this in respect of the affection of his heart, and moderation thereof, because hee did not fixe the same vpon abundance. And of *Paul*, who professeth in this manner, *I haue learned to be full, & to be hungry: in all things I am instructed,* * or entred to this high point of Christian practise, *to be hungry and to be full, Phil.*4.12. In which text, two things are set downe. First, that Christian moderation or contentment, is a high mysterie; yea that it requires much skill and arte to know, how to be poore and how to be rich. Secondly, that himselfe was a learner of this arte, and that he had bin but entred and initiated into the knowledge thereof.

* *memnue-mai.*

Now, that this Moderation of minde may bee learned and practised, we must remember that two especiall meanes are to be vsed. First, we must labour to be able to discerne betweene things that differ, *Philip.*1.10. How is that? by iudging aright betweene riches temporall, and the true riches, that will make a man rich before God. This gift of discerning was in *Moses*, who vpon a right iudgement in this point, accounted the rebuke of Christ, greater riches, then the treasures of Egypt, *Hebr.*11.26. In *Dauid*, who saies, that *the Lord was his portion*,

when he was a King, and euen in the middest of his riches, *Psal.* 119.57. In *Paul*, who esteemed the best things that were, but base, yea drosse and dung, that hee might winne Christ, *Phil.* 3.8. The Second meanes of Moderation is, to consider that we are in this world, as pilgrimes and strangers, 1. *Pet.*2.11. that the best of vs brought nothing into the world, neither shall (when we die) carry ought out of it.

III. Rule. We must vpon the calling of God, forsake our riches, and all that we haue in this world, not onely in dispositi-on of minde, but in deede.

The word of God teacheth, that there be three Cases, wher-in a man is indeede to forsake all.

I. If he be extraordinarily and immediately called, to publish the Gospell to all nations. This was the case of the Apostles and Euangelists; who in regard of their calling, at least for vse, for-sooke all that they had, *Math.*19.27.

II. In the Case of Confession; when for professing the name of Christ, a man is depriued of them in the dayes of triall. Thus when our Sauiour saith, *Whosoeuer hee bee that for-saketh not all that hee hath, &c. Luk.*14.33. the wordes are spoken of all beleeuers, *in the Case of Confession*, when they are called by God vnto it; and therefore Saint *Matthew* explaines it thus; *Whosoeuer, &c.* for my names sake, *he shall receiue, &c. Math.*19.29.

III. When in the time of persecution, famine, or warre, the necessitie is so great, that it requires present releefe, which can no other way bee had, but by giuing and selling the goods that a man hath. In *Psal.*112.9. the good man is saide to *dis-perse to the poore*; this dispersing must not bee vnderstood of all times, but in case of extreame neede. Againe, when Christ saies, *Luk.*12.33. *sell all that thou hast*; this commandement must bee limited: for a man is not bound to sell all at all times, but in the time of great and vrgent necessitie. Thus the Christians in the Primitiue Church, in the daies of imminent persecution, solde all their possession, *Act.*2. And so *Paul* acknowledgeth, that the Church of Corinth releeued the Church of Macedonia, euen beyond their abilitie, in the daies of extremitie that was in that Church, 2 *Cor.*8.

Here, another Question may bee mooued; Whether a man may voluntarily, & of his owne accord, giue away all his goods,

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liue vpon almes, and giue himselfe to fasting and prayer?

Ans. Hee may in Popish conceit giue himselfe (in this sort) to voluntary pouerty, which they holde to bee lawfull, and (which is more) a state of perfection. We on the contrary doe answer, that this practise is in no sort lawfull, vnlesse a man haue speciall calling and warrant from God so to doe. For first, the Law of nature sets downe and prescribes distinction of possessions, and proprietie of lands and goods, and the Gospell doth not abolish the law of nature. Againe, the same distinction and proprietie, is allowable by the written law of God. *Salomon* teacheth, Prou. 5.15. that a man must *let his waters flowe out of his cisterne*, but he must *keepe the fountaine to himselfe*. And, Prou. 10.22. *It is the blessing of God to be rich, and he addeth no sorrowes to it*. Men must not therefore voluntarily forsake their riches, and so bring sorrow to themselues. Besides that, *Agur* praies against pouerty; *Giue me* (saith hee) *neither pouertie, nor riches*, Prou. 30.8. *Dauid* makes it a curse, *to be a beggar*, Psal. 109. 10. and he neuer sawe the righteous mans seede begging their bread, *Psal.* 36.25. Our Sauiour Christ bids him that had two coates, not to giue both away, but one. *Luk.* 3.11. And *Paul* saies, *It is a more blessed thing to giue, then to receiue*, Act. 20.35. Therefore he bids euery man to labour with his owne hands, *that he may neede nothing*: that is, that he may not neede the reliefe and helpe of any man, or of any thing, 1. *Thess.* 4. 11, 12.

But it is alleadged to the contrarie, *Math.* 19.21. *If thou wilt be perfect, sell all. Answ.* The words are a personall and particular commandement. For this young Prince, whom Christ speaks vnto, was called to become a Disciple of Christ, and to preach the Gospell, *Luk.* 9.59. And the commandement is not giuen generally to all men, but particularly to him alone: and wee cannot make a generall rule of a speciall commandement or example. Againe further, it was a commandement of speciall triall.

Secondly they alleadge, Matth. 10.9. *Possesse neither gold, nor siluer, nor money in your purses. Ans.* That commandement was temporall, and giuen to the Disciples, but onely for the time of their first embassage into Iurie; as appeares in the 5. verse, where Christ bids them not to go yet into the way of the Gentiles. And the commandements of their first embassage, were

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reuerſed afterward, *Luk.*22.36. Conſidering then that it belonged onely to their firſt embaſſage, when they preached to the Iewes, it was not giuen them for all times.

IV. Rule. We muſt ſo vſe and poſſeſſe the goods wee haue, that the vſe and poſſeſsion of them, may tend to Gods glory, and the ſaluation of our ſoules. Rich men muſt be rich in good workes, and together with their riches, lay vp a good foundation in conſcience, againſt the euill day, 1.*Tim.*6.18.

For the better practiſing of this rule, take theſe three cautions:

I. We muſt ſeeke to haue Chriſt, and to be in him iuſtified and ſanctified: and being in him, then ſhall wee in him and by him, haue the holy vſe of all that we haue.

Some will ſay; Infidels haue the vſe of riches. *Anſw.* They haue indeede, and they are to them the gifts of God: Yet they ſo inioy them, as that before God they are but vſurpers. They be gifts of God in regard of Gods giuing; but they are abuſes and thefts in regard of their receiuing, becauſe they receiue them not as they ought. A father giues a gift vnto the childe, vpon condition that hee ſhall thus and thus receiue it; now the childe ſteales the gift that is giuen him, and therefore hath it not in that manner, that his father would he ſhould haue it. In like manner doe Infidels ſteale & vſurpe the bleſsings of God, to which they haue no iuſt title, themſelues being out of Chriſt; neither doe they vſe them in that manner which God requireth, ſanctifying them by the word and prayer, 1.*Tim.*4.5.

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III. Our riches muſt bee employed to neceſſarie vſes. Theſe are firſt, the maintenance of our owne good eſtate and condition: Secondly, the good of others, ſpecially thoſe that are of our family or kinred. 1.Tim.5.8. *Hee that prouideth not for his own, and namely for them of his houſhold, he denieth the faith, and*

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In the ſecond place follow thoſe Queſtions, that concerne the Moderation of our Appetite, in the vſe of Meate and Drinke. Concerning which, there are principally two; the anſwer to the firſt whereof is the ground of the ſecond.

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Whether there bee any difference in the vſe of Meates and Drinkes, now in the times of the New Teſtament?

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III. There is a diſtinction to bee made, in reſpect *of ciuill and politicke order*; when for the common good of ſocieties, certaine kindes of meates for certaine ſeaſons of the yeare are forbidden. Thus in our common wealth, there are appointed dayes of fleſh, and dayes of fiſh, not in reſpect of conſcience, but in regard of order, for the common good of the countrie.

IV. There is a difference of meates, which ariſeth vpon the bond of conſcience, ſo as it ſhall bee a ſinne to vſe or not to vſe this or that meate. Touching this difference; Before the flood, the Patriarkes (in all likelihood) were not allowed fleſh, but onely hearbs, and the fruit of the ground, *Gen.*1.29. After the flood, fleſh was permitted, but blood forbidden, *Gen.*9.3,4. From that time there was commanded a diſtinction of meates, whereof ſome were cleane, ſome vncleane; which diſtinction ſtood in force till the death of Chriſt, and that in conſcience, by vertue of Diuine Law. But in the laſt daies, all difference of meats in reſpect of obligation of the conſcience, is taken away; and a free vſe of all is giuen in that regard.

This the Scripture teacheth in many places, *Act.*10.15. *The things that God hath purified, pollute thou not. Peter* in theſe words teacheth, that all meates in the newe Teſtament in regard of vſe, were made cleane by God, and therefore that no man by refuſall of any kinde of meates, ſhould thinke or make them vncleane. Againe, Rom.14.17. *The kingdome of God is not meate or drinke, but righteouſnes, peace, and ioy in the holy Ghoſt. For whoſoeuer in theſe things ſerueth Chriſt, is acceptable to God and approoued of him.* Hence it appeares, that in the Apoſtles iudgement, meate and drinke doth not make any man accepted of God, whether hee vſeth or vſeth it not; but the worſhip of God is it that makes man approoued of him. To the ſame purpoſe it is ſaid, 1.Cor.8.8. *Meate doth not commend vs vnto God.* Againe, Col.2.16. *Let no man condemne you in meate and drinke, &c.* v.20. *If ye be dead with Chriſt, why as if ye liued in the world, are ye burdened with Traditiõs, as Touch not, Taſte not, Handle not? All which periſh with the vſing.* Here *Paul* would not haue the Colloſsians burdened with rites and Traditions concerning meates, ſo as if they vſed them not, they ſhould incurre the blame and condemnation of men: but hee would haue them to vſe them freely and indifferently. And his reaſon is double; Firſt, becauſe they were now freed in conſcience, from the bond of the Ceremoniall

moniall law touching meates; and therefore they were in conscience much more freed from mens lawes. Secondly, because their traditions are not the rules and commandements of God, but the doctrine and precepts of men. Furthermore, *Paul*, in 1. *Tim.* 4. 3. foretells, that there should be many in the latter daies, that should command to abstaine from meates. To which place the Papists answer, that that was, because such persons taught, that meates were vncleane by nature. But the words are simply to be vnderstood, of meates forbidden with obligation of the conscience; and the text is generall, speaking of the doctrine, not of the persons of those men; nor in ciuill respects, but in regard of the bond of conscience. Lastly, it is a part of Christian libertie, to haue freedome in conscience, as touching all things indifferent, & therefore in regard of meates.

To this doctrine, some things are opposed, by them of contrary iudgement.

Obiect. I. Princes doe make lawes, and in their lawes doe forbidde meates and drinkes, and they must be obeyed for conscience sake, *Rom.* 13. 5.

Answ. They doe so; but all these lawes are made with reseruation of libertie of conscience, and of the vse of that liberty to euery person. But to what end then (will some say) are lawes made, if they be made with reseruation? *Answ.* The scope of them is, not to take away, or to restraine liberty, or the vse of liberty in conscience, but to moderate the ouercommon and superfluous outward vse. As for that text, *Rom.* 13. 5. It is to bee vnderstood for conscience sake, not of the lawe of the Magistrate, but of the law of God, that bindes vs to obey the Magistrates law.

Obiect. II. There was blood and things strangled forbidden, in the councell at Ierusalem, after Christs ascension, *Act.* 15. *Answ.* It was forbidden onely in regard of offence, and for a time, so long as the weake Iewe remained weake, not in regard of conscience. And therefore afterward *Paul* saies, that all things, euen blood it selfe was lawfull, though not expedient in regard of scandall, 1. *Cor.* 6. 12. And to the *pure, all things are pure*, Tit. 1. 15.

Obiect. III. Papists make lawes, in which they forbid some meats, onely to restraine concupiscence. *Anf.* Then they should forbid wine as well as flesh. For wine, spices, and some kindes of

of fish, which they permit, are of greater force to stirre vp lust then the vse of flesh. And hence it is, that Saint *Paul* exhorts men not to be drunke with wine, wherein is excesse, *Eph.*5.18. Againe, I answer, that lust may be restrained by exhortation to temperance, without prohibitory lawes for the obligation of the conscience, which are flat against Christian liberty.

Vpon this Answer a further Question may be made;

Whether a man may with good conscience eate flesh at times forbidden?

Answ. There are two kindes of eating; eating against the Law, and besides the Law.

Eating against the law is, When a man eates, and by eating hinders the ende of the lawe, contemnes the authoritie of the law-maker, frustrates the law it selfe, and withall, by his eating, giues occasion to others to doe the same. This eating is a flat sinne against the fift commandement. For it is necessary, that the Magistrates lawes should be obeyed in all things lawfull, *Heb.*13.17. The master and the parent, must be obeyed in all lawfull things, much more the lawes of Magistrates.

Eating beside the law, is, when a man eates that, which the law mentioneth and forbiddeth, but not hurting the law. And that a man may thus eate, sundry cautions are to bee obserued. 1. This eating must bee vpon iust cause in a mans owne selfe. 2. It must be without contempt of the law-maker, and with a loyall minde. 3. It must be without giuing offence to any, by his bad example. 4. When it doth not hinder the maine ende of the law. 5. When the eater doth subiect himselfe to the penaltie, voluntarily and willingly. In this eating, there is no breach in conscience, neither is it a sinne, to eate that which the law forbiddeth. For man hath free libertie, in conscience, to eate that which he doth eate. Now, if he vseth his liberty, and hurt no lawe, obseruing these cautions, his eating is no sinne. For example: It was Gods law, that the Priests onely should eate the shew-bread. Now *Dauid* vpon a iust cause in himselfe (all the former cautions obserued) eates the shew-bread and sinnes not; because his conscience was free in these things: and therefore *Dauids* eating was not against the Law, but onely beside the law.

II. Question

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How we may rightly vse meates and drinkes, in such sort as our eating may be to Gods glory, and our owne comfort?

Answ. That we may soe doe, some things are to be done before we eate, some in eating, and some after our eating.

Sect. 1.

What is required before we eate.

The thing that is to bee done *before our eating*, is the Consecration of the food, that is, the Blessing of the meates which we are to eate, 1. *Tim.* 4. 5. *Every creature of God is sanctified by the word of God, & praier.* By sanctification there, is not meant that, whereby wee are sanctified by the holy Ghost: neither that, whereby the bread and the wine is hallowed in the Sacrament of the Supper. But it is this; when we are assured, that the creature is made so free, and lawfull to vs, in respect of our vse, that we may eate it freely, and with good conscience. By *the word of God, Paul* meanes the word of creation, mentioned in *Gen.* 1. 28, 29. and repeated, *Gen.* 9. 3. as also the word of God touching the libertie of conscience, namely, that *to the pure, all things are pure,* Tit. 1. 15. It is further added, *and prayer,* that is, prayer grounded vpon the said word of creation, and the doctrine touching Christian libertie; whereby wee pray for grace to God, that we may vse the creatures holily to his glorie.

The reasons, why this sanctification of our meate is to bee vsed, are these: First, that in the vse of it, wee may lift vp our hearts vnto God, and by this meanes, put a difference betweene our selues, and the bruite beasts, which rush vpon the creatures, without sanctifying of them. Secondly, that wee may be admonished thereby, touching the title wee haue to the creatures, which beeing once lost by the fall of *Adam,* is restored vnto vs againe by Christ. Thirdly, that it may be an assured testimony to our hearts, that wee may vse the creature with libertie of conscience, when wee doe vse it. Fourthly, that wee may be sanctified

sanctified to the vse of the creature, as it is sanctified to vs, to the ende, that wee may vse it with temperance, and not abuse it. Fiftly, that when wee vse the creature, we may depend on God for blessing of it to make it our nourishment. For no creature can nourish of it selfe, but by Gods commandement, who as *Dauid* saith, *Psal.*145.16. *Openeth his hand, and filleth all things liuing of his good pleasure.* And in bread, we must not consider the substance onely, but the staffe, which is the blessing of God vpholding our bodies. Sixtly, that we may not grow to securitie, forgetfulnesse, and contempt of God, and so to prophanenesse in the vse of our meates, and drinkes, as the Israelites did; which sate downe to eate and drinke, and rose vp to play.

Now besides these Reasons, wee haue also the Examples of holy men. This blessing of the meate, was so knowne a thing of ancient times, that the poore maides of *Ramath-zophim*, could tell *Saul*, that the people would not eate their meate, before the Prophet came, and blessed the sacrifice, 1.*Sam.*9.13. Christ in his owne familie, would not eate of the fiue loaues & two fishes, till he had *looked vp to heauen, and giuen thankes*, Mar. 6.41. *Paul* tooke bread in the Shippe, and gaue thankes in the presence of all that were with him, *Act.*17.35.

The Vse of the first point is: 1. By this doctrine, all persons are taught, but specially gouernours of others, as Masters of families and Parents; neuer to vse, either meates or drinkes, or any other blessing, that they receiue at the hands of God, but with praise and thanksgiuing. For this which is saide of meates and drinkes, must bee inlarged also to the vse of any benefit, blessing, or ordinance, that wee take in hand, to vse or inioy. 2. Though we doe not simply condemne, but allow of Hallowing of Creatures, yet we detest Popish consecration of salt, creame, ashes, and such like. First, because Papists hallow them for wrong endes, as to procure by them remission of sinnes, to driue away diuells, &c. Secondly, because they sanctifie creatures without the word; yea though they doe it by praier, yet it is prayer without the word, which giueth no warrant thus to vse the creatures, or to these endes; and therefore of the same nature with magicall inchantments. Thirdly, if the creature must be sanctified for our vse, before wee can vse it, then wee our selues must bee sanctified both in soule and body, before we can be fit for the vse and seruice of God. Looke as

as the creature, by the hand and prouidence of God, is presented before vs, to serue vs; so must wee being strengthned and nourished by the same, giue vp our selues, soules, and bodies, to serue and honour him. Yea, our sanctifying of the creature to our holy vse, should put vs in minde of sanctifying our selues to his glorie. So soone as the Prophet *Esay* was sanctified by God vnto his office, then hee addressed himselfe and not before; and said, *Lord, I am here*, Esa. 6. 8. and so wee our selues, before wee can performe any acceptable dutie vnto God, must be purged and clensed. The sonnes of *Aaron* would not doe this honour vnto God, by sanctifying his name before the people, and therefore God glorified himselfe in their death, and temporall destruction, *Leuit.* 10. 2. And when *Moses* the seruant of God, failed in the sanctification of his name, by the circumcision of his sonne; Gods hand was vpon him to haue destroyed him. This point is duely to bee obserued of all, but principally of such as are appointed to any publike office; if they will serue God therin with comfort and incouragement, they must first labour to be sanctified before him, both in their soules and bodies.

Sect. 2.

I come now to the second thing, required for the right and lawfull Vse of meates and drinkes, namely, a Christian behauiour *while we are in vsing them.* What is required in our Eating.

For the better vnderstanding whereof, wee are to consider two points. First, what we may doe; and then, what we must doe in vsing the creatures.

1. Touching the former; Wee may vse these gifts of God, with Christian libertie: and how is that? not sparingly alone, and for meere necessitie, to the satisfying of our hunger, and quenching of our thirst; but also freely and liberally, for Christian delight and pleasure. For this is that liberty, which God hath granted to all beleeuers. Thus wee reade, that *Ioseph* and his brethren with him, did eate and drinke together *of the best*, that is, liberally, *Gen.* 43. 34. And to this purpose *Dauid* saith, that *God giueth wine, to make glad the heart of man, and oyle to make the face to shine, as well as bread to strengthen the bodie*, *Psal.* 104. 15. And the Lord threatneth to bring a punishment vpon his people, *Agg.* 1. 6. in that hee would giue them his

creatures indeede, but such a portion of them, as should onely supply their present necessities, and no more. *Yea shall eate* (saith he) *but ye shall not haue enough: ye shall drinke, but ye shall not be filled.* Againe, we reade that *Leui* the Publican, made our Sauiour Christ *a great feast* in his owne house, *Luk.* 5.29. At the marriage in Cana a towne of Galile, where Christ was present, the guests are said, according to the manner of those countries, to haue *drunke liberally*, *Ioh.* 2.10. And at another place, in supper time, *Marie* is saide to haue taken a boxe of pretious and costly oyntment, and to haue annointed his feete therewith, so as the *whole house was filled with the sauour of the ointment*, *Ioh.* 12.3. *Iudas* indeede thought that expense which she had made, superfluous: but Christ approoues of her act, and commendeth her for it.

I adde further, that by reason of this libertie purchased vnto vs by Christ, wee may vse these and the like creatures of God, with *Ioy and reioycing*. This is the profit that redoundeth vnto man, in the vse of them, that *he eate and drinke, and delight his soule with the profit of his labours*, *Eccles.* 2.24. The practise hereof wee haue in the *Acts*, 2.46. where they of that Church that beleeued, are said *to eate their meate together with gladnesse, and singlenesse of heart*. And yet this reioycing in the creatures, must be limited with this clause; that it be, *in the Lord*: that is to say, a hurtlesse and harmelesse ioy, tending to the glorie of God, and the good of our neighbour. This condemneth the common practise of the world, who solace and delight themselues in the vse of Gods creatures; but so, as with their ioy is ioyned the ordinary traducing of the Magistrate, Minister, and those that feare God, and will not runne with them to the same excesse of riot, 1. *Pet.* 4.4.

II. The second point is, what wee must doe, when wee take the benefit of Gods creatures; a matter of great consequence in the liues of men. And it is this, that we vse our libertie in the Lord, and whether wee eate or eate not, we must doe both *to the Lord*, Rom. 14.6. This is done by labouring, both in eating, and in abstinence, to approoue the same vnto God, vnto his Saints, and vnto our owne consciences. Wherein appeareth a manifest difference betweene the wicked and the godly man. For the one, when hee eateth or drinketh, hee doth it in the Lord, and to the Lord; the other, doth it not to the Lord, but

but to himselfe, that is, to the satisfaction and contentment of his owne carnall delight and pleasure.

That a man may eate *to the Lord*, there are foure things distinctly to be obserued.

I. That in our eating, we practise Iustice. *Salomon* saith, *The bread of deceit*, that is, gotten by vnlawfull meanes, *is sweete vnto a man: but afterward his mouth shall be filled with gravell, Prou.* 20.17. And *Paul* giues a rule to the Church of Thessalonica, that *euery man should eate his owne bread*: that is, the bread which is procured and deserued, by his owne iust and honest labour, 2. *Thess.* 3. 2. This first thing serues to checke a number of men, that liue in the daily practise of iniustice, by spending their goods in good fellowship, at Tauernes & tipling houses, neglecting (in the meane while) the maintenance of their owne charge, by following their honest labour; and by this meanes do euen robbe their families, of their due and right.

II. That we may eate to the Lord, wee must practise Loue and Charity in our eating. How is that?

First, we must giue offence to no man whatsoeuer. *It is good*, saith *Paul*, *neither to eate flesh, nor to drinke wine, nor any thing, whereby thy brother stumbleth, is offended, or made weake. Rom.* 14.21.

Secondly, in our eating, we must haue respect of the poore. Thus *Nehemiah* exhorteth the Iewes that were mourning for their sinnes, to be chearefull, *to eate of the fat, and drinke the sweet, and send part vnto them for whom none was prepared:* that is, to them that were poore. *Nehem.* 8.10. And the Prophet *Amos* inueigheth against some of the Princes of Israel, who *drunke wine in bowles, and annointed themselues with the chiefe ointments, and were not sorry* for the affliction of *Ioseph*: that is, did not releeue the poore brethren, that were led captiue, and wanted foode and maintenance, *Amos*, 6.6.

III. Wee must vse our meate in Sobrietie. Sobrietie is a gift of God, whereby we keepe a holy Moderation in the vse of our diet, *Prou.* 23.1, 2. *When thou sittest to eate, &c. consider diligently what is set before thee, and put the knife to thy throate*, that is, be very carefull and circumspect in taking thy food, bridle thine appetite, take heede thou doest not exceede measure.

If it be asked, what Rule of moderation is to be obserued of all, whether they be men or women, young or old;

I answer. First, one mans particular example, must not be a rule of direction to all. In the East countries, we reade, that men haue liued, and doe yet liue a great time with a little; for example, with parched corne and a cake. Now this example of theirs, is no rule to vs that liue in these parts. For their countrie is hotter then ours, and therefore lesse might serue them then vs: we are hot within, and so our appetite is the more strong. Againe, in eating we may not iudge or condemne him that eateth more, or lesse, then we our selues, because his eating is no rule to vs.

Secondly, a mans owne appetite, is not to be made a rule of eating for others. For a man must not eate, so long as his stomacke craues meate; least hee fall into the sinne of gluttony, *Rom.* 13.13. And this sinne is noted by our Sauiour Christ, to haue beene in the old world, in the daies of *Noah*, *Math.* 24.38. when they gaue themselues to* *eating and drinking like the bruite beasts*: for so the word signifies.

**Trógontes*

If then neither example, nor appetite may rule our eating, what be the right rules of Christian moderation in this behalfe?

Answ. That we may not exceede measure, we must keepe our selues within these limits.

First, our food must not goe beyond the condition, place, abilitie, and maintenance that God hath giuen vs. *Iohn* the Baptist being in the wildernesse, contented himselfe with very meane fare, agreeable both to the manner of that countrey, and to his owne calling, and condition of life. *His meate was locusts and wild hony*, *Math.* 3.4.

Secondly, it must be framed to the order and difference of time and place. Against this Rule the rich glutton offended, who fared deliciously euery day, without any difference of time or place, *Luk.* 16. *Salomon* pronounceth a woe to that Land, *whose Princes eate in the morning*, *Eccl.* 10.16. S. *Paul* notes it a fault in a *Minister*, *to be* * *giuen to wine*, 1. *Tim.* 3.3. that is, a common tipler, and one that loues to sit by the wine morning and euening, day by day.

** Paroinos.*

Thirdly, euery man must eate and drinke so much, as may serue to maintaine the strength of his nature, of his body and minde, yea so much, as may serue to vphold the strength of grace in him. *Salomon* the King of Israel, would haue all Princes

to

to eate *in time, for strength, and not for drunkennesse, Eccles.* 10.17. *Esay* notes it as a iudgement of God vpon men, when they vse feasting and mirth, and haue not grace to consider *the workes of God, Esay* 5.12. Our Sauiour would haue all men so to eate and drinke, that they may bee the fitter to *watch and pray,* Luk.21. 34.36. And the Apostle *Paul* exhorteth men, *not to bee drunke with wine wherein is excesse, but to be filled with the holy Ghost, Eph.* 5.18. His meaning is, that men ought so to eate and drinke, that their bodies, mindes, and senses, may not bee made thereby more heauie, but rather more lightsome and able to performe their duties to God and man. For if they so eate, as that thereby they bee hindered in this behalfe; they are guiltie of excesse and riot, which is greatly displeasing to God and offensiue to men. This rule serueth to admonish some persons, who (as the Prouerbe is) are good forenoone-men, but bad afternoone-men; because in the morning they bee sober, but for the most part, ouercome with drinke after dinner.

IV. Euery man must eate his meate *in Godlinesse.* This is indeede to eate vnto the Lord, and it may be done by obseruation of these rules.

First, by taking heede of the abuse of any creature appointed for foode, by Intemperance. This abuse holy *Iob* suspected in his sonnes, while they were a feasting; and therefore he sent day by day, and sanctified them, and *offered vp burnt offerings* vnto God *according to the number of them all, Iob.* 1.5.

Secondly, by receiuing the creatures, as from the hand of God himselfe. For this very ende did God, by expresse word, giue vnto *Adam* euery *hearbe bearing seede,* which was vpon the earth, *and euery tree wherein was the fruit of a tree bearing seed* for his meate, that he might receiue it, as God had giuen it vnto him from his own hand, *Gen.* 1.29. Thus *Moses* said vnto the Israelites touching Manna: *This is the bread, which the Lord hath giuen you to eate. Exod.* 16.15. This *Dauid* acknowledged saying, *Thou giuest it them, and they gather it, thou openest thy hand & they are filled, Psal.* 104.28. and 145.15. The Lord vpbraideth Israel with this fault, by the Prophet *Hosea, She did not acknowledge that I gaue her corne, and wine, and oyle, and multiplied her siluer & gold, Hos.* 2.8. Yea, it is noted as an argument of Gods loue to Israel, by the Prophet *Ioel,* that *he sent them corne, wine, and oyle, that they might be satisfied therewith, Ioel.* 2.19.

By this dutie, are iustly to bee reprooued the careleſſe and Godleſſe behauiours of ſundrie perſons, who (with the ſwine) feede vpon the creatures of God, but neuer liſt vp their eyes or hands vnto him, of whome, and from whome they doe receiue them. The very bruite beaſt can teach them a better leſſon. For (as *Dauid* ſaith) *The Lyons roaring after their pray, doe ſeeke their meate from God, Pſal.* 104. 21. Yea the heauens and the earth, and all that are in them, doe alwayes depend vpon his prouidence; and are altogether guided and directed by him, *Iob.* 38. And ſhall not man much more haue an eye vnto his Creator, and wholly depend vpon him, for all bleſsings, from whom hee receiues life and breath and all things?

Thirdly, wee muſt receiue theſe creatures from God our father, *as tokens of our reconciliation* to him in Chriſt. So ſaith Saint *Paul, Giuing thankes alwaies for all things, to God euen the father, in the name of our Lord Ieſus Chriſt, Eph.* 5. 20. Thus we hold and receiue Gods bleſsings: and hee that holds and receiues them otherwiſe, is an vſurper, and not a right and lawfull poſſeſſour of them.

Fourthly, wee muſt learne to bee content, with that portion that God aſsigneth to vs, bee it neuer ſo ſmall; and withall labour to ſee the goodneſſe of God, euen in the meaneſt fare that may be. Our table is (as it were) a liuely Sermon to vs, of Gods ſpeciall prouidence ouer our bodies. For firſt, in reaſon, dead fleſh ſhould rather kill vs, then giue vs nouriſhment; and yet by his bleſsing and prouidence, it continueth life and ſtrength. Againe, both wee and our meate are but periſhing: and therefore when wee feede thereon, it may ſerue to ſtirre vs vp, to ſeeke for the foode of the ſoule, that nouriſheth to life euerlaſting, *Ioh.* 6. 27. Furthermore, looke as euery creature ſerues for our vſe, euen ſo ſhould wee our ſelues, conſecrate our ſelues vnto God, and ſerue him both with our ſoules and bodies, as before hath beene ſhewed.

Sect. 3.

What is required after our meate.

The third & laſt point is, what we are to doe, & how to behaue our ſelues *after our meate?* This *Moſes* teacheth the Iſraelites, *Deut.* 8. 10. *Whē thou haſt eaten & filled thy ſelfe, thou ſhalt bleſſe the Lord thy God.* This praiſing or bleſſing of God ſtands in 2. things.

Firſt,

First, in a holy remembrance, that God hath giuen vs our foode. For being once filled, we must take heede, we forget not God, who hath opened his hand, and plentiously refreshed our bodies with his creatures, *Deut.* 8. 11.

Secondly, wee must make conscience in lieu of thankfulnesse to God, to employ the strength of our bodies in seeking his glory, and walking according to all his lawes and commandements. *Whether ye eate or drinke, or whatsoeuer ye doe, doe all to the glory of God,* 1. *Cor.* 10. 31. Wee may not liue idlely, and giue our selues to riot and gaming, but labour to serue God and our countrey, in some profitable course of life; least it be said of vs, as it was once of the old Iewes, that wee sit downe to eate and drinke, and rise vp to play.

To this I adde one thing further, that when we haue eaten to our contentment, and something remaine, care must bee had to reserue it, and not to cast it away. For this purpose, we haue the example of Christ, who commandeth *to gather vp the broken meate that remaineth, that nothing be lost, Ioh.* 6. 12. The reason is, because these reliques and fragments, are part of the creatures; yea they are as well Gods goodcreatures, as the rest were, and must be preserued to the same vse.

Now if these may not bee abused, or lost, much lesse ought the gifts of the minde, which are greater and farre more precious, be suffered to miscarry, but rather to be preserued and increased. A good lesson for such, as haue receiued any speciall gifts of nature, or grace from God: that they misspend them not, or suffer them to perish, but carefully maintaine them to the glory of God, and the good of others.

To conclude this Question, wee are all to bee exhorted to make conscience of this duty, to vse the good blessings of God in such sort, as they may alwaies tend to the honour of the giuer, auoiding all excesse and riot.

Reasons to moue vs hereunto, may be these. 1. Excesse destroies the body, and kills euen the very naturall strength and life thereof. 2. It brings great hurt to the soule of man, in that it annoyeth the spirits, it dulleth the senses, it corrupteth the naturall heate and good temper of the body. Now these things beeing the helpes, and next instruments of the soule, if they be once corrupted and decaied, the soule it selfe will at length, bee brought to the same passe. 3. Let this bee considered, that a

Woe belongs vnto them, that eate and drinke immoderately, *Esa.* 5. 11. And for this very sinne, the Lord led his owne people into captiuitie, vers. 13. Yea, the drunkard and the glutton, shall become poore, *Prou.* 23. 21. And both shall equally, with their pompe and excesse, descend into Hell, *Esay.* 5. 14. 4. Wee should be willing to part from all for Christs sake, much more from our excesse; and shall wee thinke it possible for a man to forsake all, euen his own life, that wil not forsake excesse and intemperance, in the vse of Gods creatures.

It will be said of some, we are not drunken, though we drinke much. *Answ.* It is a policie of the Diuell, to delude men withall, when he perswades them, that much drinking is not amisse if a man be not ouertaken therewith. For it is a sinne to liue and sit daily by the wine, to bee alwaies bibbing and sipping. Wee know not when or where wee shall die, and we are commanded to watch ouer our hearts, that we bee not ouercome with surfetting and drunkennesse. What a madnesse then is it, to giue ouer our selues to such immoderate excesse; whereby we are vtterly disabled from these, and all other duties of Godlinesse?

Sect. 3.

In the Third place wee come to those Questions, that concerne the Moderation of our appetite in the vse of *Apparell.* And of this kinde there bee two principall Questions; the former of them, being nothing else, but an introduction to the latter.

I. Question.

Whether ornaments of gold, siluer, precious stones, silkes and veluets, &c. may not lawfully be vsed?

Answ. There is a lawfull vse of these things; yet not in all, but onely in them to whom they belong. Reasons of the Answer are these:

I. Golde

I. Gold and siluer, &c. are the gifts of God, and serue not onely for necessity, but for ornament and comelinesse.

II. Wee haue the examples of sundry persons in Scripture, which do warrant the vse of these creatures, and blessings of God. *Abraham* by his Steward sends vnto *Rebecca a golden abilliment, or earing of halfe a shekel weight, and two bracelets of ten shekels weight of gold*, Gen.24.22. And it is said, that when she receiued it, shee ware the Iewell of gold *in her forehead*, and the bracelets *vpon her hands*, vers. 47. *Ioseph* beeing aduanced in *Pharaohs* Court, had *the signet of* Pharaoh *put vpon his hand, and a chaine of gold about his necke, and was arrayed in fine linnen*; all which were the ornaments of Princes in those countreys, *Gen.* 41.42. Againe, all the Israelites did weare *earings of gold*, which afterward they tooke off from their eares, and gaue them to *Aaron*, to make thereof the golden calfe, *Exod.*32.3. And they are not blamed for wearing them, but because they put them to Idolatrous vses. So it is said of king *Salomon*, that he had siluer in such abundance, that, according to his state, hee gaue it in Ierusalem as stones, 2.*Chron.*9.27. And Christ speaketh of the royaltie of *Salomon*, as of a rare and excellent thing which himselfe approoued, howsoeuer hee preferres the glory of the Lillies of the fielde before it, *Math.6.* 29. The daughter of *Pharaoh* is said to bee brought vnto *Salomon, in a vesture of gold of Ophir*, that is, in a garment of the finest beaten gold, *Psal.* 45.10. All these examples doe shewe thus much, that there is a lawfull vse of these things in them to whom they appertaine.

Against this doctrine, some things are obiected.

Obiect. 1. In some places of Scripture, women are forbidden to weare costly apparell and gold. For *Paul* willeth *Timothy*, that the women aray themselues in comely attire, not *with broidered haire, or gold, or pearles, or costly apparell*, 1.Tim.2.9. And to the same purpose *Peter* speaketh, 1.*Pet.*3.3.

Answ. First, these ornaments are not by *Paul* and *Peter* simply forbidden, but the abuse of them in riot and excesse. For persons that were in those times called, were of meaner estate; and the Churches in the daies of the Apostles, consisted (for the greater part) of poore, base, and meane men and women, 1. *Cor.* 1.28. These things therefore are forbidden them, because the vse of gold & precious ornaments, is nothing els but meere

meere riot, in those that are but of a meane condition. Secondly I answer, that the Apostles in the places alleadged, doe reproue a great fault, which was common and ordinary in those dayes. For men and women desired, and affected the outward adorning and trimming of their bodies, accounting the outward ornament, which consisted of gold, pearle, and costly apparell, to be the principall: whereas indeede the chiefe ornaments of a Christian, should be the vertues of Modestie and Humilitie, seated in the minde, and testified in the outward carriage.

Obiect. II. The Prophet *Esay* condemneth these things in particular. For it seemeth, that hee had viewed the wardrobes of the Ladies of the Court in Ierusalem, Chap. 3. 18, &c. where he makes a Catalogue of their speciall attires and ornaments, and pronounceth the iudgements of God against them all.

Answ. Some of the ornaments, which the Prophet there mentioneth, are indeede meere vanities, that were of no moment, and serued to no necessary or conuenient vse or ende at all. Againe, others of them, were in themselues things lawfull, and the Prophet doth not condemne them at all, as they haue meete and conuenient vse: but he condemnes them in this regard, because they were made the instruments and signes of the pride, wantonnesse, vanity, and lightnesse of those women. The truth of this answer will appeare, if we consider the 16. v. of that Chapter, where the Prophet shewes what his drift was in speaking of those things; not to condemne all ornaments, but *the pride* of the daughters of Ierusalem, and their *hautines and wantonnesse*, testified by diuers particular behauiours there mentioned. Againe, some of the things there named, were the like, if not of the same kinde, with those which *Abraham* sent to *Rebecca*, and which shee did weare, *Gen.* 24. 22. And therefore we may not thinke, that the Prophet intendeth to condemne all things there specified, but onely the abuse of them, as they were then misapplied to wrong endes, and serued to proclaime to the world, the pride and wantonnesse of the hearts of that people.

II. Question.

What is the right, lawfull, and holy vse of apparell?

Answ. In the vse of Apparell, two things are to bee considered: the Preparation of it, when it is to be worne; and the Wearing, when it is prepared.

Sect. 1.

In the right Preparation of our apparell, two Rules are propounded in Scripture, for our direction. Preparation of apparell.

I. Rule. Our care for apparell, and the ornaments of our bodies, must bee very moderate. This our Sauiour Christ teacheth at large, *Matth.* 6. from the 28. to the 31. verse. Where, commanding men *to take no thought for apparell*, hee forbids not all care, but the curious and immoderate care. The reason is added, because they which walke in their callings, and doe the dutie thereof with diligence, shall haue by Gods blessing, all things needefull, prouided and prepared for them. Hee that dwells in a borrowed house, will not fall a trimming of it, and suffer his owne hard by, to become ruinous. In like manner, our bodie is the house of our soule, borrowed of God, and by him lent vnto vs for a time, and wee are but his Tenants at-will: for we must depart out of it at his commandement. And therefore our greatest care must bee imployed vpon our soules: and the other which concerneth the adorning of our bodie, must bee but moderate. Againe, God in his prouidence, clotheth the very hearbs of the fielde, therefore much more is hee carefull for man. And *Paul* saith, *If wee haue foode and raiment, wee must therewith be content*, 1. *Tim.* 6. 8. that is, if we haue foode, and rayment necessarie for vs and ours, wee ought to quiet our hearts, and haue no further care for our apparell.

It will be saide, How shall we know what is Necessarie?

Answ. A thing is necessarie two wayes: first, in respect of nature, for the preseruation of life and health: secondly, in respect of place, calling, and condition, for the vpholding and maintenance

maintenance thereof. Now wee call that Necessarie rayment, which is necessarie both these waies. For example: That apparell is necessarie for the Scholler, the Tradesman, the Countrey-man, the Gentleman; which serueth not onely to defend their bodies from colde, but which belongs also to the place, degree, calling, and condition of them all.

If it bee asked, who shall determine and iudge, what is necessarie to these persons and purposes? I answer: Vaine and curious persons are not to be competent iudges hereof; but in these things, wee must regard the iudgement and example of modest, graue, and frugall persons in euery order and estate; who vpon experience and knowledge, are best able to determine, what is necessarie, and what is not. Againe, though wee must not seeke for more then necessarie apparell; yet if God of his goodnesse, giue vs ability to haue and maintaine more, we must thankefully receiue it, and become good Stewards of the same, for the good of men.

But some will say; It seemes, that wee ought not to keepe abundance, when God giues it, because wee may not haue aboue one coate. For *Iohn* giues this rule, *Luk.* 3. 11. *Let him that hath two coates, giue to him that hath none. Answ. Iohns* meaning must needes bee this: Hee that hath not onely necessary rayments, but more then necessarie, hee must giue of his abundance to them that want. For otherwise, his rule should not agree with Christs owne practise, who had himselfe two coates, an inner and an vpper garment, which hee kept and wore. Nor with S. *Pauls*, who had both a cloake and a coate.

This Rule, discouers the common sinnefull practise of many men in the world. The greater sort of men are exceedingly carefull, by all meanes and wayes, to follow the fashion, and to take vp euery newfangled attire, whensoeuer it comes abroad. A course flat contrarie to Christs doctrine, which commaundeth an honest care onely for necessarie ornaments, and condemneth the contrary, and that vpon speciall reason; because this inordinate and affected care, is commonly a great pickpurse. It fills mens heads and hearts with vaine and foolish thoughts: it makes them wastfully to abuse the blessings of God giuen vnto them, whereby they are disabled, from helping others that are in neede. Whereas the first and principall care, ought to bee for the adorning of the soule with grace, and

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putting on the Lord Iesus, and this is it, which will yeelde more comfort to the minde and conscience, then any externall formaltie to the outward state of man.

II. Rule. All apparell must be fitted to the body, in a comely and decent manner; such as becommeth holines, *Tit.* 2. 3.

If it be here demanded, How we should thus frame and fashion our attire? The answer is, by obseruing the rules of decency and comelinesse, which are in number seauen.

First, that it be according to the sexe: for men must prepare apparell for men, women for women. This rule is not Ceremoniall, but grounded vpon the Law of nature, and common honestie. Deut. 22. 5. *The woman shall not weare that which pertaineth vnto man, neither shall a man put on womans raiment: for all that doe so, are abhomination to the Lord thy God.*

Secondly, our apparell must be made according to our office; that is, such as may be fit and conuenient for vs, in respect of our calling; that it may not hinder or disable vs, in the performance of the duties thereof. Whereupon comes iustly to be condemned the kinde of apparell (specially of women) that is vsed in this age. For it makes them like to an image in a frame, set bolt vpright; whereby it comes to passe, that they can not goe well, and with ease or conueniency, about any good busines, but must of necessitie either sit, or stand still.

Thirdly, our attire must bee according to our ability, and maintenance, either in lands, or in goods and substance. Wee must (as the common prouerbe is) shape our coate according to our cloath, that so we may not be in want, but haue sufficient wherewith to maintaine our families, and to releeue the poore. Which also serueth to condemne the sinne of many persons, who lay vpon their backes, whatsoeuer they can scrape and gather together; in the meane while, neglecting the honest maintenance of their owne estates for time to come, and the necessary releefe of them, that are in distresse and want.

Fourthly, it must bee answerable to our estate and dignity, for distinction of order and degree in the societies of men. This vse of attire, stands by the very ordinance of God; who, as he hath not sorted all men to all places, so he will haue men to fit themselues and their attire, to the quality of their proper places, to put a difference betweene themselues and others. Thus wee reade, that *Ioseph* being by *Pharaoh* set ouer all the land

land of Egypt, was arrayed *with garments of fine linnen, and had a golden chaine put vpon his necke*, to put a difference betweene him and the inferiour Princes of *Pharaoh*, *Gen.* 41.42. Thus in ancient times, the captaines and chiefe of the armies, did weare fine garments of diuers colours of needle worke, to diſtinguiſh them from others, *Iud.* 5.30. Thus in Kings courts, they went in ſoft raiment, and the poore people in baſer and rougher attire, *Mat.* 11.8. By which it appeares, that many in theſe daies doe greatly offend. For men keepe not themſelues within their owne order: but the Artificer commonly goes clad like the Yeoman: the Yeoman like the Gentleman: the Gentleman as the Nobleman: the Nobleman as the Prince: which bringeth great confuſion, and vtterly ouerturneth the order, which God hath ſet in the ſtates and conditions of men.

Fiftly, mens attire is to be framed and prepared, according to the ancient and receiued cuſtome of the countrey, wherein they are brought vp and dwell.

Touching this Rule, it is demanded, whether, if a man ſee a faſhion vſed in other countries, he may not take it vp here, and vſe it?

Anſw. He may not. For God hath threatned to viſite all ſuch as *are cloathed with ſtrange apparell*. Zeph. 1.9. And *Paul* taxeth it as a great diſorder in the Church of Corinth, and euen againſt nature, that men went in *long haire*, and women *went vncouered*, 1. Cor. 11.13,14. And if this be ſo, then what diſorder is that, when men of one countrey, frame themſelues to the faſhions and attires, both of men and women of other nations. This one ſinne is ſo common among vs, that it hath branded our Engliſh people with the blacke marke of the vaineſt and moſt new-fangled people vnder heauen. If a ſtranger comes into our land, hee keepes his ancient and cuſtomable attire, without varying or alteration. We on the contrary, can ſee no faſhion vſed, either by the French, Italian, or Spaniſh, but wee take it vp, and vſe it as our owne.

Sixtly, the garments that we make to couer our bodies, muſt bee ſuch as may expreſſe the vertues of our mindes; ſpecially the vertues of Modeſtie, Frugalitie, Shame-faſtneſſe They ſhould bee as a booke written with text letters, wherein, at the firſt, any man may reade the graces that be in the heart. Thus *Paul* exhorteth women, that *they array themſelues with comely apparell*,

parell, in shamefastnesse and modestie, not with broidered haire, &c. but as becommeth women, that professe the feare of God with good workes, 1. Tim. 2. 9, 10. And our Sauiour commandeth, that the light of our conuersation, euen in outward things, should so shine vnto men, that *they seeing our good workes, may glorifie the father which is in heauen,* Mat. 5. 16.

Seuenthly, it must bee framed to the example, not of the lighter and vainer sort, but of the graueſt, and the most sober of our order and place, both of men and women. Wee haue no expresse rule in Scripture, touching the measure and manner of our apparell: and therefore, the wise and graue presidents of good and godly men, that are of the same, or like degree with our selues, ought to stand for a rule of direction in this behalfe. To which purpose *Paul* exhorteth, *Whatsoeuer things are pure, honest, of good report, if there be any vertue, &c. thinke of these things which ye haue both learned, and receiued, and heard, and seene in me, those things doe,* Phil. 4. 9. Examples hereof, wee haue many in the word of God. Of *Iohn* the Baptist, who had his *garments of Camels haire,* Mat. 3. 4. Of *Elias,* who is said to *be a hairie man* in respect of his attire, and to be girded (as *Iohn* was) with *a girdle of leather about his loines,* 2. King. 1. 8. For these rough garments, were the principall raiments of Prophets in those times and places, as we reade, *Zach.* 13. 4. And it was the ordinary fashion of the Iewish nation, to vse goats-haire, not onely for making of their apparell, but euen of the curtaines that were made for the vse of the sanctuary, *Exod.* 36. 14. If this rule were practised, it would serue to cut off many scandalous behauiours, in the conuersations of men. For now adaies, men doe striue who shall goe before another, in the braueſt and costliest attire; hauing little or no respect at all, to the examples of godly and sober persons of their degrees and places. And this their excessiue pride and vanitie, is ordinarily maintained, by vniust dealing, in lying and deceipt, by couetousnesse, and vnmercifulnesse to the poore; sinnes which are so greatly dishonourable vnto God, that the very earth whereupon men doe liue, can hardly endure the same. Wherefore those that feare God, and haue a care to serue him in holinesse and righteousnesse, ought to hate and detest these courses, renouncing the curious vanitie of the world, and testifying the graces and vertues of their mindes, vnto men, euen by their graue and sober gestures and habits of their bodies.

Sect. 2.

Wearing of apparell.

The Second thing to bee considered in the right vse of apparell, is the *wearing*, and *putting of it on*. Touching which, two speciall Rules are to be obserued.

I. Rule. That wee weare and put on our apparell, for those proper Endes, for which God hath ordained the same. The Ends of apparell, are specially these:

First, for *Necessitie* sake; that is, for the defending of the body from the extremitie of parching heate, and pinching colde, and consequently the preseruing of life and health. This was the ende, for which garments were first made after the fall. And the reason of it is this: Whilest man was yet in the state of Innocencie, before his fall, there was a perfect temperature of the aire, in respect of mans body, and so there was no neede of garments; and nakednesse then was no shame vnto man, but a glorious comelines. Now after that *Adam* and in him all mankinde had sinned, vanitie came vpon all the creatures: and amongst the rest, vpon the aire a maruellous distemperature in respect of heate and colde. For the remedie whereof, it was ordained that *Adam* should weare apparell: which God hauing once made and appointed, hee hath euer since blessed it as his owne ordinance, as daily experience sheweth. For, our attire which is voide of heate and life, doth notwithstanding preserue mans bodie in heate and life; which it could not doe, if there were not a speciall prouidence of God attending vpon it.

The Second Ende of apparell, is *Honestie*. For to this ende doe wee put it on, and weare it, for the couering and hiding of that deformitie of our naked bodies, which immediatly followed vpon the transgression of our first parents: and in this respect also, were garments (after the fall) appointed by God, for the vse of man.

It is obiected, that *Esay* prophecied naked and bare-foot, *Esay* 20.2. and so did *Saul*, 1.*Sam.*19.24. I answer: first, that which the Prophet did, was done by commandement, as may appeare in the second verse of that Chapter. For the Lord gaue him commandement so to doe. Againe, hee is saide to be naked, because hee put off his vpper raiment, which was sackecloath, or some other rough garment, that Prophets vsed to weare

weare; but it cannot be prooued, that hee put off that garment which was next his flesh and skinne.

Concerning *Saul*, there be two answers giuen. One, that hee put off his vpper garment, as *Esay* did. For, wee are not to imagine, that hee prophecied naked, it beeing so vnseemely a thing, and euen against the Law of nature since the fall. The other answer, and that according to the true meaning of the text, is; that *Saul*, before the Spirit of prophecie came vpon him, had put on and wore his warrelike attire, wherewith he went out to take *Dauid*; but when the Spirit came vpon him, then hee put off his militarie habite, and went in other attire, after the manner and fashion of a Prophet, and so prophecied. And therefore, whereas he is said *to goe naked*, the meaning is, that he stript himselfe of his armour; which both himselfe and his messengers vsed, in pursuing after *Dauid*.

Now, touching the Couering of the bodie with apparell, these things are to be remembred: First, that it must bee couered in decent, and seemely sort. Thus *Ioseph* wrapped Christs bodie that was dead, in *cleane linnen cloath, together with the spices*, *Matth.* 27. 59. Secondly, the whole bodie must bee couered, some onely parts excepted, which (for necessitie sake) are left open and bare, as the hands and face: because there is an ignominious shame, not onely on some parts, but ouer the whole bodie. And here comes to bee reprooued, the affected nakednesse vsed of sundry persons, who are wont to haue their garments made of such a fashion, as that their necke and breasts may bee left for a great part vncouered. A practise full of vanitie, and cleane contrary to this Rule, grounded in corrupted nature. For if the whole bodie bee ouer-spread with shame, by sinne, why should any man by such practise (as much as in him lies) vncouer his shame to the view of the world? The ende of attire is, to hide the shamefull nakednesse of the bodie, from the sight of men. But such persons as these are, doe hereby expresse the vanitie and lightnesse of their mindes, by leauing some parts of their bodies open and vncouered. Wherein, what doe they else, but euen display and manifest vnto men and Angels, their owne shame and ignominie? Nay, what doe they else, but glorie in that, which is (by the iust iudgement of God) reprochefull vnto them? Let all those that feare God, and are humbled in the consideration of their sinnes, which

are the matter of the shame of mankinde, bee otherwise affected.

A third Ende of apparell is, the *honouring of the bodie.* To this purpose S. *Paul* saith, 1. *Cor.* 12.23. *Vpon those members of the bodie, which wee thinke most vnhoneſt, put we on the greater honour, &c.* v.24. *God hath tempered the bodie together, and giuen the more honour to that part which lacked.* And in 1. *Thess.* 4.4. *It is the will of God, &c. that euery one of you should know how to possesse his vessell in holinesse and honour.* These words are spoken of chastitie: but they are generally to bee vnderstood of any other vertue belonging to the bodie. Now the reason of this ende is plaine. For the bodie of euery beleeuer, is the Temple of the Holy Ghost, and a member of Christ, in the kinde and place, as well as the soule. Therefore it ought to bee both holily and honourably vsed.

For the honouring of the bodie with outward ornaments, we must remember this distinction: Some ornaments are inward, and some are borrowed. Inward, are the graces and gifts of God; these are our owne. Borrowed, are gold, siluer, pearles, and pretious stones: and these are outward. And of the two, more speciall care ought to bee had of the inward, then of the outward and borrowed. For these are indeede faire and honourable, in the opinion and estimation of men: but the other are farre more honourable in the sight of God. And therefore Saint *Peter* exhorteth women, that *their apparell bee not outward, as with broidered haire, and gold set about, or in sumptuous garments; but that the hidden man of the heart be vncorrupt with a meeke and quiet spirit, which is before God a thing pretious,* 1. *Pet.* 3.3,4.

Now, that wee may vse our apparell, to the Endes before rehearsed, wee are yet further to obserue some speciall Rules, which may serue for our direction in the right adorning of the bodie.

First, euery one must be content with their owne naturall fauour and complexion, that God hath giuen them; and account of it, as a pretious thing, be it better or be it worse. For the outward forme and fauour that man hath, is the worke of God himselfe, fitted and proportioned vnto him, in his conception, by his speciall prouidence. Beeing then the Lords owne worke, and his will, thus to frame it rather then otherwise, great reason there is, that man should rest contented with the same.

Here

Here comes to bee iustly reproued, the strange practise and behauiour of some in these daies, who beeing not contented with that forme and fashion, which God hath sorted vnto them, doe deuise artificiall formes and fauours, to set vpon their bodies and faces, by painting and colouring; thereby making themselues seeme that which indeede they are not. This practise is most abominable by the very light of nature, and much more by the light of Gods word; wherein we haue but one onely example thereof, and that is of wicked *Iesabel*, 2. *King.* 9. 30. who is noted by this marke of a notorious harlot, *that she painted her face.* For what is this, but to finde fault with Gods owne workemanship? and to seeke to correct the same, by a counterfeit worke of our owne deuising; which cannot but bee highly displeasing vnto him.

A cunning Painter, when he hath once finished his worke, if any man shall goe about to correct the same, hee is greatly offended. Much more then may God, the most wise and absolute former, and Creatour of his workes, bee highly offended with all those, that cannot content themselues, with the fauour and feature they haue receiued from him, but will needes bee calling his worke into question, and refining it according to their owne humours and fancies. *Tertullian* in his booke *de habitu mulierum*, calls such persons, and that deseruedly, *the Diuells handmaides.*

But may some say, if there be any deformitie in the body, may we not labour to couer it? *Answ.* Yes: but we may not set any new forme on the face, or habite on the body. Dissembling is condemned, as well in deede, as in word: and such is this.

Secondly, wee must place the principall ornament of our soules and bodies, in vertue and good workes, and not in any outward things. So would *Paul* haue women to aray themselues in comely apparell, *with shamefastnesse and modestie*, 1. *Tim.* 2. 9.

Thirdly, in vsing of ornaments before-named, wee must be very sparing, and keepe our selues within the meane. *Gen.* 24. 22. *Abrahams* seruant gaue *Rebecca* an abiliment of halfe a shekel weight, and two bracelets of ten shekels of gold, which shee put vpon her forehead and hands, v. 47. all which were of no great value, & therefore not excessiue, but comely and moderate.

derate. And in the Old Testament, kings daughters were clad but in parti-coloured garments, 2. *Sam.* 13. 18. There was therefore, euen amongst them, great plainenesse.

It will here be demanded, What is then the measure that must be vsed? *Answ.* The Scripture giues no rule for our direction in this point; but the example and iudgement of the sagest and sobereſt persons in euery order, age, and condition: and as they doe and iudge, so must we. As for example: whether a man should weare a ruffe single, or double, or tripled, &c. the Scripture, in particular, giues no direction: onely wee must looke vpon the example of the sobereſt, and discreeteſt persons of our order and age; and that ought to bee our president for imitation.

Fourthly, ornaments must be vsed not alwaies alike, but according to times and seasons. It is noted as a fault in the rich glutton, that he went *euery day in costly apparell*, *Luk.* 16. 19. In the dayes of reioycing, wee may put on more outward ornaments: and so they vsed of ancient times, at marriages, to put on wedding garments, *Matth.* 22. But in the daies of mourning, baser and courser attire is to be vsed, as fitteſt for the time.

Fiftly, wee must adorne our bodies to a right end; to wit, that thereby we may honour them, and in them honour God, Against this Rule doe those offend, that adorne their bodies, to be praised, to be counted rich and great persons, and to purchase and procure vnto themselues the loue of strangers. This is the harlots practise, described by *Salomon* at large, *Prou.* 6. 25. and 7. 10. 16. These are the Endes, for which we must attire our selues.

And so much of the first maine Rule to bee obserued, in the wearing and putting on of apparell.

The second maine Rule followeth. Wee must make a spirituall vse of the apparell which wee weare. How may that bee done?

Answ. First, we must take occasion thereby to humble our selues, and that in this manner. When we see the plaister vpon the sore, we know there is a wound: and so, the couer of our bodies, must put vs in minde of our shame and nakednesse, in regard of grace and Gods fauour, by reason of originall sinne. And we are to know, that it is a dangerous practise for any man, to puffe vp himselfe in pride, vpon the sight and vse of his apparell.

apparell. For this is to bee proud of his owne shame. Nay, it is as much, as if a theefe should bee proud of his bolts, and of the halter about his necke; garments being nothing else but the couer of our shame, and the signes of our sinnes.

Secondly, by the putting on of our garments, we must be admonished to put on Christ, *Rom.* 13.14. *Quest.* How shall wee doe that? *Ans.* Thus: We must conceiue Christs obedience actiue and passiue, as a couering; and therefore by prayer wee are to come vnto God in his name, and intreate him to accept this his obedience for vs: yea, that Christ may bee made vnto vs wisedome, righteousnesse, sanctification, and redemption: and we on the other side, made conformable to him in life and death in all morall duties. Lastly, that we may haue the same minde, affection, and conuersation that he had.

Thirdly, when wee put off our clothes, wee then are admonished of putting off the olde man; that is, the masse and bodie of sinnefull corruption. And wee then put him off, when wee can by grace hate sinne, and carry a resolute purpose in our hearts of not sinning.

Fourthly, when wee clothe our selues, and trusse our attire to our bodies; this should teach vs a further thing: that it behoueth vs, to gird vp our loines, to haue our lightes burning, to prepare our selues to meete Christ, whether by death, or by the last iudgement. If wee make not these vses of our attire, we doe not rightly vse, but rather abuse the same.

In a word, to shut vp this point; we are all to be exhorted to make conscience of the practise of these Rules, and to take heede of pride in these outward things. And in way of motiue hereunto; consider first, how great and hainous a sinne Pride is. The greatnesse of it may be discerned by foure things.

First, in it, and the fruit thereof, superfluity of apparell, there is an abuse of our wealth, to needelesse and superfluous vses, which ought to bee employed to vses more necessarie, as to the good of the Church, common-wealth and familie, and especially for the reliefe of the poore.

Secondly, in this sinne there is an abuse of time. For they that giue themselues to pride, spend so much time in the adorning of their bodies, that they haue no leisure for the adorning and beautifying of the soule. Hence it comes to passe, that proud persons abound with ignorance, idlenesse, wantonnesse, and many other enormities.

Thirdly, in this sinne there is an abuse of the attire it selfe; in that it is made a signe of the vanitie of the minde, and wantonnesse of the heart, which should bee the signe of a heart religiously disposed.

Fourthly, in it there is a confusion of order in the estates and societies of men. For whereas one order of men should goe thus attired, and another after another manner; by this it comes to passe, that equall and superiour are clothed both alike, and that which should bee an occasion to humble vs, is made an occasion to puffe vs vp.

Fiftly, there is a great iudgement threatned against this sinne, *Esa.* 2. 11, 12. *Zeph.* 3. 11.

The greatnes of this vice, we are to endeauour, by all means possible, to redresse in our selues. For which purpose, wee must bee carefull to see and feele, and withall to bewaile the spirituall nakednesse of our soules; which is a depriuation of the image of God, wherein wee are created, according to him, in holinesse and righteousnesse: the want whereof makes vs vgly and deformed in the eyes of God. And the true sense and experience of this, will turne our mindes and thoughts from the trimming of the body, and make vs especially to labour for the righteousnesse of Christ imputed, as the onely couering which will keepe vs warme and safe from the stormes and tempests of the wrath and furie of God.

Sect. 4.

In the fourth place, we come to the handling of those Questions, that concerne the Moderation of our Appetite in the Vse of Pleasures and Recreations. And these are specially three.

I. Question.

Whether Recreation be lawfull for a Christian man?

Answ. Yea, and that for two causes.

First, Rest from labour, with the refreshing of bodie and minde, is necessarie, because mans nature is like the bowe, which being

being alway bent and vsed, is soone broken in pieces. Now that which is necessary, is lawfull. And if rest be lawfull, then is recreation also lawfull.

Secondly, by Christian liberty, wee are allowed to vse the creatures of God, not onely for our necessitie, but also for meete and conuenient delight. This is a confessed truth: and therefore to them, which shall condemne fit and conuenient recreation (as some of the ancient Fathers haue done, by name, *Chrysostome* and *Ambrose*) it may be said, *Be not too righteous, be not too wise, Eccl.* 7. 18.

II. Question.

What kindes of recreations and sports, are lawfull and conuenient, and what be vnlawfull and vnconuenient?

Answ. I will first lay downe this ground, that, All lawfull Recreation is onely in the vse of things indifferent, which are in themselues neither commanded nor forbidden. For by Christian libertie, the vse of such things for lawfull delight and pleasure, is permitted vnto vs. Therefore meet and fit recreations do stand in the vse of things indifferent, and not in things either commanded or forbidden. Hence I deriue three Conclusions, that may serue for the better answer of the Question.

I. *Recreation may not be in the vse of holy things*; that is, in the vse of the word, Sacraments, prayer, or in any act of religion. For these things are sacred and diuine: they stand by Gods expresse commandement, and may not be applyed to any common or vulgar vse. For this cause it is well prouided, that the pageants which haue beene vsed in sundry cities of this land are put downe; because they were nothing els, but either the whole or part of the historie of the Bible turned into a Play. And therefore the lesse to bee allowed, considering that the more holy the matter is which they represent, the more vnholy are the playes themselues. Againe, all such iests, as are framed but of the phrases and sentences of the Scripture, are abuses of holy things, and therefore carefully to bee auoided. The com-

*Non eſt bonum ludere cum Sanctis.

nion ſaying may teach vs thus much. * *It is no ſafe courſe to play with holy things.* Laſtly, vpon the former concluſion, wee are taught, that it is not meet, conuenient, or laudable for men to mooue occaſion of laughter in Sermons.

The ſecond Concluſion. *Recreation may not be made of the ſinnes or offences of men.* They ought to be vnto vs the matter of ſorrow and mourning, *Dauid ſhed riuers of teares, becauſe men brake the commandements of God, Pſal.*119.136. *The righteous heart of Lot was vexed, with hearing the abominations of Sodome,* 2.*Pet.*2.8.

Vpon this, it followeth firſt, that common plaies, which are in vſe in the world, are to bee reprooued, as beeing not meete and conuenient matter of Recreation. For they are nothing els, but repreſentations of the vices and miſdemeanours of men in the world, Now ſuch repreſentations are not to be approoued. *Paul* ſaith, *Fornication, couetouſnes, let them not be named among you, as becommeth Saints, Eph.*5.3. And if vices of men *may not be named*, vnleſſe the naming of them, tend to the reprooving and further condemning of them, much leſſe may they be repreſented, for the cauſing of mirth and paſtime. For, naming is farre leſſe, then repreſenting, which is the reall acting of the vice. Indeede, Magiſtrates & Miniſters may name them: but their naming muſt be to puniſh, and reforme them, not otherwiſe. Againe, it is vnſeemely, that a man ſhould put on the perſon, behauiour, and habite of a woman, as it is alſo for a woman to put on the perſon, behauiour and habite of a man, though it bee but for an houre. The lawe of God forbiddes both, *Deut.*22.3. And that law, for equitie, is not meerely iudiciall, but morall. Nay, it is the law of nature and common honeſtie.

Here alſo, the dauncing vſed in theſe daies is to bee reprooued, namely, the mixed dauncing of men and women, in number and meaſure (ſpecially after ſolemne feaſts) with many laſciuious geſtures accompanying the ſame: which cannot, nor ought to be iuſtified, but condemned. For it is no better, then the very bellowes of luſt and vncleannes, yea the cauſe of much euill. It is condemned in the daughter of *Herodias*, dauncing before *Herod. Mark.*6.12. And in the Iſraelites, that ſat downe to eate and drinke, *and roſe vp to play*, that is, to daunce. Wee reade indeede, of a kinde of dauncing commended in Scripture

ture, that *Moses*, *Aaron*, and *Miriam* vsed at the redde sea, *Exod.*15.20. And *Dauid* before the Arke, 1.*Sam.* 18. And the daughters of Israel, when *Dauid* gotte the victory of *Goliah*, 2. *Sam.*6.14. But this dauncing was of another kinde. For it was not mixt, but single, men together, and women apart by themselues. They vsed not in their dauncing wanton gestures, and amorous songs, but the Psalmes of praise and thanksgiuing. The cause of their dauncing was spirituall ioy, and the end of it was praise and thanksgiuing.

It may be alleadged, that *Ecclesiastes* saith, *There is a time of mourning, and a time of dauncing*, Eccl.3. And *Dauid* saith, *Thou hast turned my ioy into dauncing*, Psal.30.11. And the Lord saith in Ieremie, *O daughter Sion, thou shalt goe foorth with the daunce of them that reioyce*, Ier.31.4. I answer: first, these places speake of the sacred dauncing before named, and not of the dauncing of our times. Secondly, I say, that these places speake not of dauncing properly, but of reioycing signified by dauncing, that is to say, a hearty reioycing, or merrie-making. Besides that, the Prophet *Ieremie* speakes by way of comparison, as if he should say, Then shall the Virgin reioyce, *as men are woont to doe in the daunce*. And it is sometimes the vse of the Scripture, to expresse things lawfull by a comparison, drawne from things vnlawfull: as in the Parables of the vnrighteous Iudge, the vniust Steward, and the Thiefe in the night.

The third Conclusion. *We may not make recreations of Gods iudgements, or of the punishments of sinne.* The law of God forbids vs to *lay a stumbling blocke before the blinde, to cause them to fall*, though it be not done in earnest, but in sport, *Leuit.*19.14. Vpon the same ground, wee are not to sport our selues with the follie of the naturall foole. For that is the blindnesse of his minde, and the iudgement of God vpon him. I know it hath beene the vse of great men, to keepe fooles in their houses: And I dare not condemne the fact. For they may doe it, to set before their eies a daily spectacle of Gods iudgement, and to consider how God in like sort, might haue dealt with them. And this vse is Christian. Neuertheless, to place a speciall recreation, in the folly of such persons, and to keepe them onely for this ende, it is not laudable. Which *Dauid* fained himselfe to be madde, before *Achish* the King of Gath, marke what the Heathen King could say, *Haue I needs of madde men, that ye haue*

haue brought this fellow, to play the madde man in my preſence? Shall he come into my houſe? 1. Sam. 21. 15.

Againe, the bayting of the Beare, and Cock-fights are no meete recreations. The bayting of the Bull hath his vſe, and therefore it is commanded by ciuill authoritie; and ſo haue not theſe. And the Antipathy and cruelty, which one beaſt ſheweth to another, is the fruit of our rebellion againſt God, and ſhould rather mooue vs to mourne, then to reioyce.

The Second Anſwer to the former Queſtion, is this:

Games may be deuided into three ſorts. Games of wit or induſtry, games of hazard, and a mixture of both.

Games of witte, or induſtry, are ſuch as are ordered by the skill and induſtry of man. Of this ſort are Shooting in the long bowe, Shooting in the Caleeuer, Running, Wraſtling, Fenſing, Muſicke, the games of Cheſſe, and Draughts, the Philoſophers game, and ſuch like. Theſe, and all of this kinde, wherein the induſtry of the minde and body hath the chiefeſt ſtroke, are very commendable, and not to be diſliked.

Games of hazard are thoſe, in which hazard onely beares the ſway, and orders the game, and not wit; wherein alſo there is (as we ſay) chance, yea meere chance in regard of vs. Of this kinde is Dicing, and ſundry games at the Tables and Cardes. Now games that are of meere hazard, by the conſent of godly Diuines, are vnlawfull. The reaſons are theſe:

Firſt, games of meere hazard are indeede lots; and the vſe of a lot, is an act of religion, in which we referre vnto God, the determination of things of moment, that can no other way be determined. For in the vſe of a lot there bee foure things. The firſt is, a caſuall act done by vs, as the caſting of the Die. The ſecond is, the applying of this act, to the Determination of ſome particular controuerſie, the ende whereof maintaines peace, order, and loue among men. The third is confeſsion, that God is a ſoueraigne iudge, to ende and determine things, that can no other way be determined. The fourth is ſupplication, that God would by the diſpoſition of the lotte when it is caſt, determine the euent. All theſe actions are infolded in the vſe of a lot, and they are expreſſed, *Act.* 1. verſ. 24, 25, 26. Now then, ſeeing the vſe of a lot is a ſolemne acte of religion, it may not be applied to ſporting, as I haue ſhewed in the firſt concluſion. Secondly, ſuch games are not recreations, but rather

matter

matter of stirring vp troublesome passions, as feare, sorrow, &c. and so they distemper the body and minde. Thirdly, couetousnesse is commonly the ground of them all. Whereupon it is, that men vsually play for money. And for these causes, such plaies by the consent of learned Diuines, are vnlawfull.

The third kinde of plaies are mixt, which stand partly of hazzard, and partly of wit; in which hazzard begins the game, and skill gets the victorie: and that which is defectiue by reason of hazzard, is corrected by wit.

To this kinde, are referred some games at the Cardes and Tables. Now the common opinion of learned Diuines is, that as they are not to bee commended, so they are not simply to bee condemned; and if they bee vsed, they must bee vsed very sparingly. Yet there be others that holde these mixt games to bee vnlawfull, and iudge the very dealing of the Cardes to bee a lotte, because it is a meere casuall action. But, as I take it, the bare dealing of the Cardes is no more a lotte, then the dealing of an Almes, when the Princes Almner puts his hand into his pocket, and giues, *for example*, to one man sixe pence, to another twelue pence, to another two pence, what comes forth without any choice. Now this casuall distribution is not a lot, but onely a casuall action. And in a lotte, there must bee two things. The first is, a casuall act: the second, the applying of the foresaid act, to the determination of some particular and vncertaine euent. Now, the dealing of the Cardes is a casuall act; but the determination of the vncertaine victorie, is not from the dealing of the Cardes in mixed games, but from the wit and skill, at least from the will of the players. But in things that are of the nature of a lot, the wit and will of man hath no stroke at all. Neuertheless, though the dealing of the Cardes, and mixed games, bee no lots; yet it is farre safer and better, to abstaine from them, then to vse them: and where they are abolished, they are not to bee restored againe; because in common experience, many abuses and inconueniences attend vpon them: and things vnnecessarie, when they are much abused, because they are abused they must not be vsed, but rather remooued, as the brasen Serpent was, 2. *King.* 18.4.

III. Que-

III. Question.

How are we to vse Recreations?

For answer whereof, wee must remember these foure speciall rules:

I. Rule. Wee are to make choice of Recreations, that are of least offence, and of the best report. *Phil.*4.8. *Whatsoeuer things are of good report, thinke of them.* The reason is, because in all recreations, wee must take heede of occasions of sinne, both in our selues and others. And this mooued *Iob*, while his sonnes were a feasting, to offer daily burnt offerings, according to the number of them all, because he thought, *it may be, my sonnes haue sinned, and blasphemed God in their hearts*, Iob 1.5. And not onely that, but I adde further, wee must take heede of occasions of offence in others. Vpon this ground, *Paul* saies, that *rather then his eating should offend his brother, he would eate no meate while the world indured*, 1.*Cor.*8.13. In this regard, it were to be wished, that games of wit should bee vsed onely, and not games of hazard, because they are more scandalous then the other. Lastly, in things that are lawfull in themselues, wee are to remember *Pauls* rule, *All things are lawfull, but all things are not expedient*, 1.Cor.6.12.

II. Rule. Our Recreations must bee profitable to our selues, and others: and they must tend also to the glory of God. Our Sauiour Christ saies, that *of euery idle word that men shall speake, they shall giue an account at the day of iudgement*, Math.12.36. Where, by *idle words*, hee meaneth such as bring no profite to men, nor honour to God. And if for idle words, then also for idle recreations, must wee be accountable vnto him. Againe, S. *Paul* teacheth, that *whether we eate or drinke, or whatsoeuer we do, we must doe all to the glorie of God*, 1.Cor.10.31. Therefore the scope and ende of all recreations is, that God may be honoured in and by them.

III. Rule. The ende of our Recreation must bee, to refresh our bodies and mindes. It is then an abuse of recreation, when it is vsed to winne other mens money. The gaine that comes that way, is worse then vsurie, yea, it is flat theft. For by the

the law, we may recouer things stolne: but there is no lawe to recouer things wonne. And yet, if play be for a small matter, the losse whereof is no hurt to him that loseth it, and if it bee applied to a common good, it is lawfull; otherwise not.

IV. Rule. Recreation must be moderate and sparing, euen as the vse of meat and drinke, and rest. Whence it followeth, that they which spend their whole life in gaming, as players doe, haue much to answer for. And the like is to be said of them that haue lands and possessions, and spend their time in pleasures and sports; as is the fashion of many gentlemen in these daies.

Now Recreation must be sparing, two waies.

First, in regard *of time*. For wee must redeeme the time, that is, take time while time lasteth, for the procuring of life euerlasting, *Eph.* 5. 16. This condemneth the wicked practise of many men, that follow this game and that, to driue away time; whereas they should employ all the time that they can, to doe Gods will. And indeede, it is all too little, to doe that which we are commanded: and therefore while it is called to day, let vs make all the haste we can, to repent and be reconciled vnto God.

Secondly, Recreation must be sparing, in regard *of our affection*. For we may not set our hearts vpon sports: but our affection must be tempered and alaied with the feare of God. Thus *Salomon* saies, that *laughter is madnes*, Eccl. 2. 2. so farre forth, as it hath not the feare and reuerence of the name of God to restraine it. This was the sinne of the Iewes, reproued by the Prophet, that they gaue themselues to all manner of pleasure, & did not *consider the worke of the Lord:* that is, his iudgements and corrections, *Esa.* 5. 12. And thus if Sports and Recreations be not ordered, and guided according to this and the other Rules, wee shall make them all not onely vnprofitable vnto vs, but vtterly vnlawfull. And so much of the vertue of Temperance.

CHAP. V.

CHAP. V.

Of Liberality.



Itherto wee haue treated of the firſt ſort of Vertues, that are ſeated in the will, which doe reſpect a mans owne ſelfe, namely, of Clemency; which ſtandeth in the moderation of the minde in reſpect of anger: and Temperance; which conſiſteth in the moderation of our appetite, in reſpect of riches, apparell, meate and drinke, pleaſures and recreations.

Now we come to the ſecond ſort; which reſpect others beſide our ſelues. And theſe belong to the practiſe, either of Courteſie and kindneſſe, or Equity and right. Of the firſt kinde, is Liberalitie: of the ſecond is Iuſtice, in ſhewing or giuing Equity, or Fortitude in maintaining the ſame. Of theſe in order.

Liberality, is a vertue, ſeated in the will, whereby wee ſhew or practiſe courteſie and kindneſſe to others. The principall Queſtions touching this Vertue, may bee referred to that text of Scripture which is written, Luk. 11. 41. *Therefore giue almes of thoſe things which ye haue, and behold all things ſhall bee cleane vnto you.*

The words are a rule or Counſell, deliuered by Chriſt to the Phariſies: and the true and proper ſenſe of them, is this: You Phariſies giue your ſelues to the practiſe of iniuſtice and oppreſsion, and thereby you defile your ſelues, and all your actions. For redreſſe hereof, I propound you this Rule; Practiſe Charity in giuing of your almes: let your outward good actions, proceede from the inward ſyncere affection of your hearts towards your brethren; and then ſhall you attaine to a holy and pure vſe of your goods. The counſell of *Daniel* to King *Nebuchadnezzar*, Dan. 4. 24. *to breake off his ſinnes by the practiſe of iuſtice, and his iniquities by mercy to the afflicted*, may be a good Commentary to this Text.

In the words, I conſider two things. A remedie, *Therefore giue almes of thoſe things you haue:* and the fruit that followes vpon the remedy, *and behold all things ſhall be cleane vnto you.*

Sect. 1.

Sect. 1.

The Remedie, is the vertue of Christian Liberalitie, consisting principally in the practise of Loue and mercie, in giuing of Almes.

For the better vnderstanding whereof, fiue Questions are briefly to be propounded and resolued.

I. Question.

Who, or what persons must giue Almes?

Answ. There bee two sorts of men, that are, and ought to be giuers of Almes.

The first sort are Rich men, who besides things necessarie, haue superfluitie and abundance, yea, much more then things necessarie. These are such as haue *the worlds good*, as Saint *Iohn* saith, whereby they are inabled to giue and bestow reliefe vpon others, out of their abundance. Thus Saint *Paul* saith, that *the abundance of the Corinthians, must supply the want of other Churches*, 2.*Cor.*8.14. Many other proofes might be brought: but these are sufficient in a knowne and confessed truth.

A second sort of giuers, are men of the poore sort, that haue but things necessarie, and sometime want them too. And because this point is not so easily granted, therefore I will proue it by the Scriptures.

The man that liues by his worke, is commanded to labour in his calling, that he may haue something to giue to them that want, *Eph.*4.28. The poore widdow that cast into the Lords treasurie of her penurie, but two mites, that is, the eight part of a pennie, is commended; and Christ preferreth her almes, before the great gifts of the richer sort, *Luk.*21.2. The Church of Macedonia beeing poore, and in extreame necessitie, doth yet send reliefe to other Churches, and is commended for it by *Paul*, 2.*Cor.*8.2. Their pouertie excused them not from liberalitie: but they were liberall, not onely according to, but euen beyond their abilitie. Our Sauiour Christ himselfe liued of almes: for *Ioanna* the wife of *Chuza Herods* Steward, and *Susanna* ministred.

ministred vnto him of their substance, *Luk.*8.3. Where, by the way, we note, that hee did not liue by begging, as the Papists affirme; but by the voluntary ministration and contribution of some, to whom hee preached. Now, though hee was so poore himselfe, yet hee vsed to giue almes of that hee had, *Ioh.*13.29. The oblations of the Olde Testament, for the maintenance of the Altar, were a matter of great cost and charge, in sacrifices, and such like ceremonies: and yet all were charged with them, the poore, as well as the rich. Now in the New Testament, the materiall Altar is taken away, and yet wee haue something in the roome thereof, namely, those that are poore and destitute, which all men are bound in conscience to releeue and maintaine, as once they were to maintaine the Altar. S. *Iohn* commends vnto vs Charitie: not that which consisteth in words onely, but which shewes it selfe in actions, 1.*Ioh.*3.18. teaching that the one is no way sufficient without the other. Lastly, all mankinde is distinguished into these two sorts: Some are giuers, some are receiuers of almes: there is not a third kinde to bee found in the Scriptures.

Yet here an exception must bee added, that this doctrine bee not mistaken. There are some persons exempted from this dutie, and they bee such as are in subiection to others, and are not at their owne disposition. Of this sort are children vnder the gouernement of their Parents, and seruants subiect to the authoritie and dominion of their Masters. For the goods which they haue, are not their owne; neither may they dispose of them as they list: they therefore must not be giuers.

It may bee asked, whether the wife may giue almes without the consent of her husband, considering that shee is in subiection to another, and therefore all that shee hath is anothers, and not her owne. *Ans.* The wife may giue almes of some things, but with these cautions; as first, shee may giue of those * goods, that shee hath excepted from marriage. Secondly, she may giue of those things which are common to them both, prouided it bee with her husbands consent, at least generall and implicite. Thirdly, she may not giue without or against the consent of her husband. And the reason is, because both the lawe of nature, and the word of God commands her obedience to her husband in all things.

* Ex paraphernalibus.

If it bee alleadged, that *Ioanna* the wife of *Chuza Herods* Steward,

ward, with others, did minister to Christ of their goods, *Luke.* 8.3. I answer. It is to be presumed, that it was not done without all consent.

Againe, if it be said, that *Abigail* brought a present to *Dauid*, for the relieſe of him and his young men, whereof ſhee made not *Nabal* her husband acquainted, 1. *Sam.* 25.19. I anſwer, it is true: but marke the reaſon. *Nabal* was generally of a churliſh and vnmercifull diſpoſition, whereupon hee was altogether vnwilling to yeeld relieſe to any, in how great neceſſitie ſoeuer; whence it was, that hee railed on the young men, that came to him, and draue them away, verſ. 14. Againe, hee was a fooliſh man; and giuen to drunkenneſſe, ſo as hee was not fitte to gouerne his houſe, or to diſpenſe his almes. Beſides that, *Abigail* was a woman of great wiſedome, in all her actions; and that which ſhee now did was to ſaue, *Nabals* and her owne life, yea the liues of his whole family: for the caſe was deſperate; and all that they had, were in preſent hazzard. That example therefore, is no warrant for any woman to giue almes, vnleſſe it bee in the like caſe.

II. Queſtion.

To whom muſt almes be giuen?

Anſ. To them that are in neede, *Eph.* 4.28. For the better conceiuing of this anſwer, wee muſt remember, that there bee three degrees of neede. The firſt is *extreame* neceſſitie, when a man is vtterly deſtitute of the meanes of preſeruation of life. The ſecond is *great* neede, when a man hath very little to maintaine himſelfe, and his. The third is *common* neceſſitie, when hee hath ſomething, but yet not ſufficient or competent.

Now, thoſe that are in the firſt and ſecond degree of neede, they are the perſons that muſt bee ſuccoured and releeued. For proofe hereof conſider theſe places, *Math.* 25.35,36. *I was hungry, and ye gaue me meat, I thirſted, and ye gaue me drinke, I was naked, and ye cloathed me, I was ſicke, and ye viſited me, I was in priſon, and ye came vnto me.* Where obſerue what perſon Chriſt commendeth vnto vs to bee releeued; the hungry, thirſty, naked, ſicke, harbourleſſe, & the captiue or priſoner. *Rom.* 12.20. *If thine*

enemie hunger, feede him; if he thirſt, giue him drinke. We muſt not onely ſupply the neede of our friends, but alſo of our enemies, 1. *Tim.* 5. 16. *If any beleeuing man or woman haue widowes, let him miniſter vnto them, &c. that there may be ſufficient for them that are widowes indeed.* Here widowes that are deſolate, without friends and goods, are commended to the liberalitie of the Church. *Leuit.* 25. 35. *If thy brother be impoueriſhed, and hath the trembling hand, thou ſhalt releeue him: as a ſtranger or ſoiourner, ſo ſhall he liue with thee.* By the *trembling hand*, is meant the man that workes hard for his liuing, and yet cannot by his labour get things neceſſary, but muſt needes ſtretch out his hand to others, that are in better ſtate, for helpe.

Here two Queſtions may further bee made. Firſt, whether wee muſt giue almes to beggars? I meane ſuch as goe from doore to doore: for they come vnder the degrees of needie perſons.

Anſ. Beggars are of two ſorts: either ſuch as are ſtrong, able to labour, and doe ſomewhat for their liuing; or ſuch as are weake and impotent, vnable to take paines for the maintenance of themſelues, or thoſe that belong vnto them.

The firſt ſort, are not to bee releeued. For touching them, the Apoſtle hath giuen this rule. *He that will not labour, muſt not eate,* 2. *Theſſ.* 3. 10. 12. Euery man muſt liue by the labour of his owne hands, and feede vpon his owne bread. Againe, ſuch beggars are theeues and robbers, becauſe they ſteale their labour from the Church and Common-wealth, which is as profitable as land and treaſure. In the old Law, if two men ſtriued together, and the one had wounded the other; the offender was inioyned, not onely to pay for the healing, but for the loſſe of his time alſo. *Exod.* 21. 19. And in like manner, ought ſuch perſons to beare the puniſhment, both of their theft, and of the loſſe of their labour. And the truth is, they that giue to them in this their looſe life, doe maintaine them in wickedneſſe.

Yet here one Caution is to bee remembred: that, if ſuch a man bee in extreame neede, hee muſt be helped, rather then hee ſhould periſh. And the Magiſtrate is to puniſh him for his idleneſſe, and to compell him to labour. The Magiſtrate, I ſay: for priuate perſons haue no authoritie to inflict puniſhment in this caſe.

As for the other ſort, that are vnable to worke, they are not allowed

allowed by the word of God, to gather their almes themselues by begging from doore to doore, but to be releeued at home in their houses, *Deut.* 14.4. *There shall not be a begger in thee.* v. 11. *there shall be euer some poore in the land.* Heere the Holy Ghost makes a plaine difference, betweene the poore and the begger, forbidding the one, and commanding to helpe the other. Saint *Paul* likewise distinguisheth of widdowes, whereof some haue rich kindred: and they are to be prouided for by them, 1. *Tim.* 5. 4. Others are destitute of friends, and kindred, by whom they may be releeued: and such he willeth to bee maintained by the Church, vers. 16. And this is no toleration or approbation of beggers.

Againe, the begging of almes is the very seminarie of vagabonds, rogues, and straggling persons, which haue no calling, nor are of any corporation, Church, or Common-wealth. Yea, it doth proclaime to the world, in the eares of all men, the shame either of the Magistrate who restraines it not, hauing authoritie: or of the wealthie and able, that they haue no mercy or compassion. It is also a great disorder in common-wealths. For the boldest and most clamorous begger, carries away all the almes from the rest: and so releefe is distributed both vnwisely and vnequally. And howsoeuer it is the good law of our Land, agreeable to the law of God, that none should begge that are able to labour, and all men are bound in conscience to see it obserued, that haue any care of the good of this Church and Common-wealth: yet it is a plague of our times, and greatly to bee bewailed, that it is neglected, and not put in execution.

In the Second place it is demanded, whether wee must put a difference betweene persons and persons, in giuing our almes.

Anſ. There be three differences of men, that are in neede.

The first, is a mans owne: And such are they, that bee of his household: for which he that makes not prouision, is worse then an Infidell, as the Apostle speaketh, 1. *Tim.* 5. 8. Those also which are of a mans owne blood, as father and mother, &c. *Math.* 15. 5, 6. Now contrary to this sort are strangers, to whom wee must not giue. For to neglect a mans owne, and to bestowe it vpon forrainers, vnlesse there be iust and necessarie cause so to doe, is a sinne against the law of nature.

A second difference of men is this: Some are of the house-

hold of faith. Saint *Pauls* rule is this, that we preferre them before the other, *Gal.6.10. Do good vnto all men, but specially to them that are of the houshold of faith.*

A third difference. Some are our owne poore, of our towne, land, and countrey: and some bee strangers in the same respects. Now, howsoeuer we are debters to all that we can doe good to: yet those that are neerer to vs in habitation or neighbourhood, are to bee respected and releeued before others. This the Lord commandeth, *Deut.15.7. If one of thy brethren with thee be poore, within any of thy gates, in thy land, which the Lord thy God giueth thee, thou shalt not harden thy heart, and shut thine hand from him.* And these being releeued, wee may in the next place affoard our helpe to others. Thus did the good Samaritane, in case of necessitie, practise his charity vpon a stranger, *Luk.10.33.* and is therfore commended by our Sauiour Christ.

III. Question.

How much releefe must euery man giue?

Answ. Wee must put a difference betweene the almes of priuate men, and of Incorporations or Churches. Touching priuate mens almes, the Scripture hath not determined how much must bee giuen, but hath left it to the discreet consideration of euery Christian. And yet it must bee remembred, which the Apostle saith, that he *that soweth sparingly, shall reape sparingly.* And againe, *Let euery man giue, as he hath determined in his owne heart.* Lastly, hee giues a commandement touching the quantity of giuing, that euery first day of the weeke, euery one lay aside by himselfe, and lay vp *as God hath prospered him*; that is, according to the ability, wherewith God hath blessed him, *1.Cor.16.2.*

But two cautions are propounded in the word, touching this quantitie.

First, that wee must not so giue almes, that others be eased, and wee our selues grieued, *2.Cor.8.13.* It is not Gods will, that wee should giue all that wee haue in almes, and keepe nothing for our selues; but that wee keepe a due proportion in giuing

giuing, and doe that good to others, whereby wee may not our selues be hindred or oppressed. Our fountaines and riuers must runne, to serue the necessitie of the stranger, *in vse. Prou.* 5.16, 17. But yet the *right* must remaine our owne, we may not giue away fountaine and water, and all. *Luk.* 3.11. *He that hath two coates, let him part with him that hath none,* that is, hee that hath things necessarie and in abundance, let him giue freely, yet so as he reserue one coate to himselfe.

Here the Papist is iustly to bee blamed, who holdeth it a state of perfection, to giue away all, and to liue by begging. For this cannot bee, seeing it is against Gods commandement, who will haue some giuen, and not all, one coate not both, and so is a state rather of sinne and imperfection.

Secondly, in the case of extreame necessitie (and not otherwise) wee must enable our selues to giue almes, though it be by the selling of our possessions, *Luk.* 12.33. *Sell that ye haue, and giue almes:* our Sauiours meaning is, in the case of extreame necessitie; when there is no other way to releeue those that are to be releeued. *Dauid* notes it as a propertie of a mercifull man, that *he disperseth abroad, and giueth to the poore, Psal.* 112.9. It was practised by the Primitiue Church, in the times of persecution, in the like case, *Act.* 4.34,35. And the Church of Macedonia, though they were in want themselues, yet supplyed the extreame want of other Churches, 2. *Cor.* 8.1,2.

Now touching the almes of whole bodies, and Churches, this is the Rule: that, they should maintaine the poore with things necessarie, fit, and conuenient: as meate, drinke, and cloathing, 1. *Tim.* 5.16. And this serues to confute a grosse errour, maintained by learned Papists; who holde, that whatsoeuer a man hath, aboue that which is necessarie to nature and estate, he should giue it in almes. But the truth is otherwise: for a man may and ought to giue almes more liberally, when hee hath abundance; yet so, as he is not bound to giue all, but may reserue euen part of his superfluity, for the publicke vse of Church and Common-wealth. And to this purpose, is that which our Sauiour saith, *Luk.* 3.11. *He that hath two coates,* that is, things necessarie and superfluous, must giue but one, and that in the case of the greatest necessitie; meaning thereby, that all superfluity must not bee giuen in almes, sauing onely in the case aforesaid of extreame want.

IV. Question.

How many waies is a man to giue almes?

Answ. Three waies. First, by free giuing to the poore. Secondly, by free lending: for this is oftentimes, as beneficiall to a man, as giuing. For this end, there was a law giuen, *Deut.* 15.8. *Thou shalt open thy hand vnto thy poore brother, and lend him sufficient for his neede which he hath,* Luk. 6.35. *Lend, looking for nothing againe,* Exod. 22.25. *If thou lend money to the poore with thee, thou shalt not be an vsurer vnto him, thou shalt not oppresse him with vsury.* Thirdly, by remitting due debt, in case of mens decay and extreame pouerty, *Exod.* 22.26. *If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him, before the sunne goe downe.* 27. *For that is his couering onely, and this is his garment for his skin: wherein shall he sleepe? therefore when he crieth vnto me* (for cold and necessitie) *I will heare him: for I am mercifull.* According to this law, *Nehemiah* exhorteth the Rulers and Princes of the Iewes, that had oppressed their poore country-men, saying, *Remit vnto them the hundreth part of the siluer, and of the corne, of the wine, and of the oyle, that yee exact of them for loane,* Nehem. 5.11.

V. Question.

How should almes be giuen, that they may bee good workes, and pleasing vnto God?

Answ. For the right manner of giuing, sundry things are required, but specially these sixe:

First, a man must consecrate himselfe, and all the gifts that he hath and enioyeth, to God and his honour. This duty is commended in the Church of Macedonia, that *they gaue their owne selues, first to the Lord, and after vnto them that were in neede, by the will of God,* 2. *Cor.* 8.5. And thus the Prophet *Esay* foretelleth, that

that the city Tyrus beeing conuerted, ſhould conſecrate themſelues, and their goods to the Lord, *Eſa.*23.18. *Yet her occupying and her wages ſhall be holy vnto the Lord: it ſhall not be laid vp nor kept in ſtore; but her merchandiſe ſhall be for them that dwell before the Lord, to eate ſufficiently, and to haue durable cloathing.*

Secondly, we muſt giue almes *in faith.* How is that? firſt, wee muſt be perſwaded, that we are reconciled to God in Chriſt, and ſtand in his fauour: and then our almes ſhall be accepted. For, no worke of the perſon can pleaſe God, before the perſon himſelfe be approoued of him. Secondly, wee muſt depend vpon God by faith, for the good ſucceſſe of our almes. Saint *Paul* compares the poore man to a field well tilled, and almes to the ſowing of ſeede, which hath a moſt plentifull harueſt of bleſſing following it, 2.*Cor.*9.6. Now as the husbandman, caſting his ſeede into the earth, waiteth vpon God for the fruit thereof, *Iam.*5.7. ſo muſt the good man that giues almes, depend vpon God for the euent therof. *Salomon* ſaies, *He that hath mercy vpon the poore, lendeth to the Lord, and the Lord will recompence him that which he hath giuen, Prou.*19.17. Vpon theſe grounds muſt our faith reſt, when we doe good to the poore.

Thirdly, we muſt giue *in ſimplicity, Rom.*12.8. *He that diſtributeth, let him doe it with ſimplicity*, that is, of meere pitty and compaſsion, and not for any ſiniſter reſpect, pleaſure, or praiſe of men, *Math.*6.3. *When thou doſt thine almes, let not thy left hand know, what thy right hand doth.*

Fourthly, we muſt giue *in loue*, 1.*Cor.*13.3. *Though I feede the poore with al my goods, &c. and haue not loue, it profiteth me nothing.*

Fiftly, *in iuſtice.* For we muſt not giue other mens goods, but our own truely gotten, *Eſa.*58.7. *The true faſting is, to breake thine owne bread to the hungry, to bring the poore that wander, into thine owne houſe, &c.*

Sixtly, with a bountifull and *chearefull minde*, 2.*Cor.*9.7. *As euery man wiſheth in his hart, ſo let him giue, not grudgingly, or of neceſſitie: for God loueth a chearefull giuer.* Our almes muſt not be extorted, but franke and free. And hence it followeth, that there ought to be no begging from doore to doore, in a Chriſtian Common-wealth. For that ſhewes, that men part with their almes, of a niggardly and compelled mind. And thus much of the Remedy.

Sect. 2.

In the next place followeth the Fruite of the Remedie, in these words, *And all things shall be cleane vnto you.*

Here first, I will speake of the false, and then of the true and right fruit of Liberality.

The false Fruit is this; that giuing of almes doth merit forgiuenesse of sinne, and satisfie the iustice of God, for the temporall punishment thereof. That wee may the better see the errour of this doctrine, I will answer their arguments.

Obiect. I. First, they alleadge out of this text, that giuing of almes *makes all things cleane vnto vs.*

Ans. We must vnderstand the text, thus: If we turne to God, beleeue in Christ, and leaue all our sinnes, then are wee cleane and all our actions, and consequently our almes-giuing shall bee cleane vnto vs: for to the pure all things are pure. Now almes and other things, are then saide to bee cleane vnto a man, when hee beeing himselfe pure, maketh and hath a pure vse of them.

Obiect. II. *Dan.* 4. 24. *Redeeme thy sinnes by giuing of almes.*

Ans. This place maketh against the Papists: for *by sinnes*, the Prophet vnderstandeth both the *guilt*, and also the *punishment*. Whereas they affirme, that the guilt of sinne cannot bee redeemed, but by Christ alone, and man onely is to satisfie for the temporall punishment of sinne. Secondly, the word which they translate *redeeme*, doth properly signifie (as it is in the Chalde paraphrase) to *breake off*. As if the Prophet should haue said, Thou art, O King, a mighty Monarch, and thou hast vsed much iniustice and crueltie: therefore, now repent thy selfe, and breake off the course of thy sinnes, and testifie thy repentance, by doing iustice, and giuing almes to the poore, whom thou hast oppressed. Thirdly, the word in the ancient Latine translations, signifieth *to amend*; and then it beareth this sense Amend thy selfe, and the course of thy life, and let thine iniustice be turned into iustice, thy cruelty into mercy.

Obiect. III. *Make you friends with the riches of iniquity, that when ye shal want, they may receiue you into euerlasting habitations, Luk.* 16. 9.

Answ. Receiuing here mentioned, is not by way of merit, as though

though a man could deserue it by giuing almes; but either by way of hearty prayers made by the poore, that they may bee receiued, or els because their almes shall be vnto them a pledge and earnest, of their receiuing into Gods kingdome.

Obiect. IV. Prou. 16.6. *By mercy and truth, iniquity is redeemed.*

Answ. 1. *Salomons* meaning is, that by Gods goodnes, and not ours, iniquity is pardoned. 2. If by mercy, is meant mans mercy, then are we to vnderstand it thus; that mercy and truth, are euident signes vnto vs that our sinnes are forgiuen, and not the working causes of remission.

Obiect. V. Luk. 14.14. *And thou* (which giuest reliefe) *shalt be blessed, because they cannot recompence thee*: therefore almes doe merit.

Answ. When God promiseth reward to the giuing of almes, the promise is not made to the worke, but to the worker; and that not for the merit of his person, or worke, but onely for Christ his sake, in whom he is, by whose meanes he standes reconciled vnto God. And so men that practise charity in giuing of almes, are rewarded with blessednes; not for their almes, but according to the mercy of God in Christ.

Now followeth the Right fruite of Almes-giuing: and it stands in foure things.

First, they are the way in which we must walke to life euerlasting. I say the way, not the cause either of life, or any other good thing, that God hath promised.

Secondly, they are effects and fruits of our faith: yea, the signes and seales of Gods mercy to vs in Christ. To this purpose S. *Paul* wilheth *Timothy*, 1. *Tim.* 6. 17, 18, 19. to charge them that be rich in this world, that they *doe good, and be rich in good workes, and be ready to distribute, laying vp in store for themselues a good foundation, against the time to come, that they may obtaine eternall life*. Now where is the foundation to be laid vp? not in heauen: for that is impossible for vs, and it is laid vp for vs there already by Christ; but in our owne consciences, and that is, our assurance of Gods fauour in this world, and life euerlasting in the world to come: of which assurance, this and other good workes, are signes and seales vnto vs.

Thirdly, Almes comes in the way of restitution of those goods, that haue bin gotten fraudulently, though from whom

wee

we know not. Thus *Zachæus* at his conuersion, for wrongs that he had done he knew not to whom, gaue halfe his goods to the poore, and proclaimed restitution to those that could come forth and challenge him.

Lastly, almes are a notable remedie against couetousnesse. For he that hath a mercifull heart, to bestow vpon the poore, shall easily be content with that he hath, and auoid that sinne whereby otherwise hee falls into tentations and snares of the Diuell, 1. *Tim.* 6. 9.

CHAP. VI.

Of Iustice.

Psal. 15. 2. *He that walketh vprightly, and worketh righteousnesse.*

THe substance of the whole Psalme is a Question, and an Answer. The Question is, who are the members of Gods Church vpon earth, that shall come to life eternall in heauen, vers. 1. The Answer, is made in the rest of the Psalm. And in this answer, is contained a description of the parties, by their properties and markes. The first marke is, *walking vprightly*; that is, in truth and syncerity of religion, which standeth in the synceritie of faith, and a good conscience. The second note, is the practise of Righteousnesse.

Now Righteousnesse, or Iustice, is two-fold: the Iustice of the Gospel, and the Iustice of the Law.

Euangelicall iustice is that, which the Gospel reueales, and not the Law; to witte, the obedience of Christ in his sufferings, and fulfilling of the law, imputed to them that beleeue for their iustification; and this is not here meant.

Legall iustice is that, which the law reuealeth, and withall requireth. And it is either vniuersall, or particular.

Vniuersall iustice, is the practise of all vertues: or that, whereby a man obserues all the commandements of the lawe. Of this *Paul* speaketh, *Rom.* 10. 5. in which place, hee opposeth it to the righteousnesse, which is by faith. And *Zachary* and *Elizabeth*, are said to be *iust before God*, Luk. 1. 6. namely, by this vniuersall

vniuersall iustice; becauſe they walked in all the commandements, and ordinances of the Lord, indeauouring in all things to pleaſe him.

Particular iuſtice is that, whereby wee giue to euery man his right, or due: and of this, *Dauid* here ſpeaketh. The reaſon is, becauſe if it were not ſo, then this ſecond marke ſhould comprehend vnder it all the reſt; and ſo there would bee no good diſtinction of theſe properties, one from the other.

Particular iuſtice, is two-fold; in *diſtribution*, or in *exchange*, and *contract*. Iuſtice in diſtribution is that, which keepes a proportion in giuing to euery man that honour, dignity, reuerence, reward, or puniſhment, that is due vnto him.

Of this, there are mooued principally two Queſtions.

I. Queſtion.

What is that iudgement, which men are to giue, and hold, one to and of another?

Anſ. Iudgement, is of two ſorts: publicke, and priuate.

Publicke, which is giuen and adminiſtred by a publicke perſon, in a publicke place. Such is the iudgement of the Magiſtrate, when hee acquitteth or condemneth men, as their deſerts are, to temporall puniſhment. Of which we may reade, 2. *Chron.* 19.6. *Pſal.* 58.1. Such alſo is the iudgement of the Prophet, or Miniſter, whereby hee doth openly pronounce to men, that beleeue and repent, that their ſinnes are remitted, or retained, 1. *Cor.* 14.24. or that, whereby he deliuereth obſtinate ſinners vp vnto *Satan*, by the cenſure of excommunication, or Suſpenſion, 1. *Cor.* 5.3,4,5.

Priuate iudgement is that, whereby one man giues iudgement priuately of another. And touching it, wee are to conſider two points. Firſt, of what things iudgement muſt be giuen. Secondly, how we are to giue iudgement.

For the firſt; we muſt giue iudgement of three ſorts of things; of mens facts, of their doctrines, and of their perſons. Touching facts; the Apoſtle *Paul* would not haue vs to haue fellowſhip,

with the vnfruitfull workes of darknes, Eph. 5.11. but rather to reproue them, becauſe they are ſubiect to our iudgement: and beeing reproued by vs, they are iudged of vs. And our Sauiour doth therefore command vs, when our brother treſpaſſeth againſt vs, *to goe and reproue him,* becauſe his actions are liable to our cenſure.

Math. 18.15.

Secondly, the doctrines of men are to bee iudged by vs. *Trie the Spirits, whether they are of God, or no,* 1. Ioh. 4.1. *The ſpirituall man iudgeth all things,* that is, all doctrines, 1. Cor. 2.15. And our Sauiour ſaith, *You ſhall know them by their fruits*; that is, partly by their doctrine, and partly by their liues, being iudged according to the rule of Gods word. *Mat.* 7.20.

Thirdly, wee may iudge of the perſons of men. Now men are of two ſorts; either in the Church, or out of the Church. The members of the Church, muſt bee iudged by the iudgement of charitie, not of infallibility. They that are out of the Church, wee muſt ſuſpend our iudgements concerning them, and leaue it to God. For, *what haue I to doe* (ſaith the Apoſtle) *to iudge thoſe that are without?* 1. Cor. 5.12. We may try and examine the perſon: but wee muſt reſerue the iudgement of condemnation to God alone.

The ſecond point is; How wee are to iudge one of another.

Anſ. The right manner of iudging according to the word of God. I will lay downe in ſixe Rules.

The firſt is; If wee know any good thing by any man, whether vertue, or action, wee are willingly to ſpeake of it, to commend it, and glorifie Gods name in it, and for it. Thus *Paul* affirmeth, that the Churches of Iudæa, when they heard the word which he preached, *glorified God for him,* Gal. 1.23.

The ſecond Rule; If wee know any euill, ſinne, vice, or offence by any man, there is a time when wee may, and a time when wee may not ſpeake of it, and that with good conſcience. For the better keeping of this Rule, foure cautions are to bee remembred.

Firſt, hee that will giue ſentence of another man, muſt in the firſt place, purge and reforme himſelfe. To this purpoſe, Chriſt commandeth, *firſt to plucke the beame out of our owne eye, and then ſhall we ſee clearely, to caſt out the mote out of our brothers eye,* Mat. 7.5. And he that will not doe this; in iudging another, he condemneth himſelfe, *Rom.* 2.1.

Secondly,

Secondly, wee must be rightly and truely informed in the matter, before wee giue iudgement. This was Gods owne practise, who came downe to see, whether the sinne of *Sodome* was answerable to the cry, *Gen.* 18.21.

Thirdly, our loue and charity, must order and direct, both our speech and our iudgement of others, that we speake not of them without deliberation. For hee that vpon hatred, reports the euill he knoweth by another, is a back-biter. When *Doeg* the Edomite came, and shewed *Saul* that *Dauid* was gone to the house of *Abimelech*, hee tolde no more then the truth: and yet because it proceeded from an euill minde, therfore *Dauid* accuseth him of hatred, back-biting, slandering, and vnrighteousnesse, *Psal.* 52.1,2.

Fourthly, hee that speakes the euill he knowes by his neighbour, must haue the testimony of his owne conscience, to assure him that he hath a calling to doe it.

Now a man is called by God, in three cases. First, when he is commanded by the Magistrate, to testifie what hee knoweth. Secondly, when an euill that is in his neighbour, is to bee redressed by admonition. Thirdly, when an euill is to be preuented, that it spread not abroad to the infection of others.

These Caueats obserued, we may speake the euill we know by others, truely and with an vpright conscience. But if they cannot bee concealed, rather then a man should blaze abroade the faults of others, whereunto hee is priuie, he ought to bee silent: remembring alwaies the saying of *Salomon*, that it is *the glory of a man, to passe by an infirmity, and not to take notice thereof, but by loue to couer a multitude of sinnes*, Prou. 19.11.

The third Rule. When a mans speech or action, is doubtfull, and may bee taken either well or ill, we must alwaies interpret it in the better part. When Christ was brought before *Caiphas* the high Priest, there came two witnesses against him, who affirmed something of him, which he had spoken: but because they changed and misconstrued his words, turning them to a wrong sense, therefore they are called by the Holy Ghost, to their perpetuall shame and reproch, *false witnesses*, Matth. 26. 60. Againe, the Apostle saith, that *Loue thinkes no euill*, 1. Cor. 13.5. therefore loue takes euery speech and action in the better sense.

The fourth Rule. Touching secret offences of our neighbour, we

we muſt ſuſpend our iudgement of them. The reaſon is, becauſe loue alwaies hopes the beſt, and thinkes no euill, 1.*Cor.* 13.5. And our Sauiours rule is, *If thy brother treſpaſſe againſt thee, firſt reproone him priuately, betweene thee and him, and goe no further, if that will preuaile*, Mat.27.15.

The fift Rule. Againſt an *Elder*, *receiue not an accuſation vnder two or three witneſſes*, 1. Tim.5.19. By an *Elder*, vnderſtand miniſters, ciuill gouernours, and all ſuperiours. And if we muſt not receiue, then much leſſe may wee frame an accuſation againſt them. This may be a leſſon for all inferiours to learne, who take liberty to themſelues, to ſpeake what euill they pleaſe of their gouernours.

The ſixt Rule is, concerning miniſters. The Spirit of the Prophets, is ſubiect to the Prophets, and not to priuate perſons, 1.*Cor.*14.32. Indeede priuate perſons haue power to examine and try their doctrine and miniſtrie: but they muſt goe no further: for they haue no power to giue iudgement, eyther of their miniſters doctrine, or perſons. The doctrine and manners of teachers, are ſubiect to the cenſure of Prophets onely. For example: A priuate man ſaies, that hee may excommunicate at his pleaſure, thoſe that ſinne, if hee proceede according to the three degrees mentioned, *Mat.*18. But this is in him a fault: for hee muſt not iudge in this caſe, at his owne pleaſure; but his iudgement muſt follow the iudgement of the Church: and when the Church hath giuen cenſure, then may the priuate man proceede to cenſure, and not before. So ſaith our Sauiour Chriſt, Mat.18.17. *If he heare not the Church*, after the Church hath iudged him, *let him be vnto you as a heathen and a Publicane.*

Heere if the Queſtion be made, how a man may with good conſcience giue iudgement of his owne ſelfe.

I anſwer: by obſeruing two Rules. Firſt, a man muſt alwaies in the preſence of God, iudge himſelfe in regard of his ſinnes, both of heart and life, 1.Cor.11.31. *If we would iudge our ſelues, we ſhould not be iudged.* And this iudgement of a mans ſelfe, muſt not be partiall; but ſharpe and ſeuere, with true humiliation and lowlineſſe of heart. For this is the true ground of all charitable iudgement of others. Secondly, before men, a man muſt ſuppreſſe his iudgement of himſelfe, and be ſilent: no man is bound either to praiſe, or diſpraiſe, to excuſe, or accuſe and condemne himſelfe

himſelfe before others: and grace much teach him thus much, not vainely to commend or boaſt of his owne gifts and actions; but rather to burie them in ſilence, and referre them to the iudgment of others.

Now, to conclude this point: The doctrine deliuered, is moſt neceſſarie for theſe times. For the faſhion of moſt men is, to giue raſh and ſiniſter iudgement of others: but themſelues they will commend, and that highly. If any thing be euill ſaide or done, all men muſt haue notice of it. If a thing be doubtfull, it is alway conſtrued in the worſer part. If a thing bee done of weakeneſſe and infirmity, we aggrauate it, and make it a double ſinne. We are curious in ſearching and inquiring into the liues of others, that we may haue ſomething to carpe and finde fault with. But let this be remembred, that as we iudge, ſo we ſhall be iudged: firſt, of God by condemnation, and then by hard and vnequall iudgement from others. Againe, what is it that makes men to be open mouthed, in declaring and cenſuring our faults, but this; that wee open our mouthes to the diſgrace and defamation of others? Wherefore, if wee would haue other men to iudge of vs, and our actions in loue, wee muſt alſo make conſcience, to giue charitable iudgement of them.

II. Queſtion.

How one man ſhould honour another?

Anſ. That wee may rightly honour men, we muſt firſt know the cauſes, for which men are to bee honoured. And that the cauſes of honour may bee conceiued, I will lay downe this ground: *Honour is in the firſt place, principally and properly, to be giuen vnto God*, 1. Tim. 1. 17. *To God onely wiſe, be honour and glory.* The reaſon heereof is rendered in the Lords prayer: becauſe his *is kingdome, power, and glorie.* Againe, God is goodnes it ſelfe: his goodneſſe and his eſſence are one and the ſame: therefore honour is due to him in the firſt place. Now euery creature as it commeth neere vnto God, ſo it is honourable: and the more honourable, by how much neerer it commeth vnto him. But man eſpecially, by how much neerer hee commeth to God in diuine things, by ſo much more is he to be honoured in reſpect of

of other creatures. From this Ground doe follow these Conclusions:

First, that man is first of all to bee honoured, for vertues sake: because therein principally, stands the internall image of God, *Rom.*2.10. *To euery man that doth good, shall bee honour, glorie, and peace: to the Iew first, &c.* Now whereas the Question might bee; Who is the Iew, to whome this honour must bee yeelded? *Paul* answers, vers.29. that he is not a Iew, which is one outward, but he is a Iew, who is one within. And the circumcision is of the heart. And *Salomon* saith, that *Honour is vnseemely for a foole*, Prou.26.1. And the holy Ghost to the Hebrewes saith, that *by faith, our Elders were well reported of.* The heathen man *Marcus Marcellus* a Romane, dedicated a Temple to the Goddesse of Honour; and the way to that Temple was, by the house of Vertue.

Heb.11.

The Second Conclusion is, That man is to bee honoured, not onely for vertue, but also for diuine representations of other good things: in a word, because one man before an other, beareth the image of some thing that is in God. As first, of his *Maiestie.* Thus the King is honoured, because in his Maiestie and state, hee carrieth a resemblance of the power and glorie of God: so as that which is said of God, may be also spoken of him. Hence it was, that *Daniel* saide to *Nebuchadnezzar: O King, thou art a King of Kings:* and why? *for the God of heauen hath giuen thee kingdome, power, strength and glorie*, Dan.2.37. Secondly, of his *Dominion.* Thus the husband is to bee honoured of the wife, because hee beareth before the woman, the image of the glorie of God; yea, of his prouidence, wisedome, Lordship, and gouernement, 1.*Cor.*11.7. Thirdly, of his *Paternitie:* and so the father is honoured of the sonne, because he beares in his person the image of Gods paternitie, or father-hoode. Fourthly, of his *Eternitie:* and hence it is, that honour is giuen to the aged before the young man, because he beareth the image thereof. Thus we see, that diuine representations, doe imprint a kinde of excellencie, in some persons, and consequently doe bring forth honour.

The third Conclusion is, That men are to bee honoured, euen for the vertues of others. Thus the sonnes of Princes, are called by the honourable name of Princes. The children of Nobles, are esteemed by birth, Noble. Thus Dignities doe run in

in descent, and the posteritie is honoured in the name of the ancestours, but principally for the vertues of the ancestours.

The fourth Conclusion is, Men are to bee honoured for their Riches. I meane not for riches simply, but for the right vse of riches; namely, as they are made instruments, to vpholde and maintaine Vertue.

If it bee said, that to honour rich men, is to haue the faith of the Lord Iesus Christ in respect of persons, *Iam.* 2.1. I answer: In that place, we are not forbidden to honour rich men: but the Apostles meaning is, to reprooue a fault of an other kinde, when men preferre riches before pietie; when rich men are honoured beeing vngodly, and when godly poore men are despised and reiected, because they are poore.

Now hauing premised the Ground, wee come to giue Answer to the Question before propounded. A man therefore is to honour euery one in his place, whether hee be his superiour, equall, or inferiour. Yea, there is a kinde of honour to be performed to a mans owne selfe. The truth of this Answer we shall see in the particulars that follow.

Sect. 1.

Touching the honouring of Superiours, these Rules are to be obserued:

First: All Superiours must haue reuerence done vnto them, whether they be Superiours in age, in gifts, in authority, or howsoeuer, and that because they are superiours.

The actions of Reuerence due to all superiours, are principally sixe. The first is, to rise vp before the superiour. *Leuit.* 19.32. *Thou shalt rise vp before the hoare head, and honour the person of the old man.* The second, when they are comming toward vs, to goe and meete them. Thus, when *Abraham* saw the three Angels comming toward him, hee ranne to meete them from the tent doore, *Gen.* 28.2. And King *Salomon,* when his mother *Bathsheba* came towards him, to speake vnto him for *Adoniah,* the text saith, *he rose vp to meete her,* 1.King.2.19. The third, to bow the knee before the superiour. Thus we reade in the Gospell, that a certaine man comming to Christ, as hee was going on the way, kneeled vnto him, *Mark.* 10.17. Thus *Abraham* ran to meete the three Angels, and bowed himselfe to the

ground, *Gen.*28.2. And the same *Abrahã*, elsewhere, bowed himselfe before the people of the land of the Hittites, *Gen.*23.7. The fourth, to giue them the first and highest seate or place. This our Sauiour Christ meaneth in the parable, wherein hee willeth those who are inuited to a banquet, to yeeld the chiefest place to them, that are more honourable then themselues, *Luk.*14. 7. And it is set downe as a commendation of *Iosephs* brethren, that they sate before him in order, the eldest according to his age, and the youngest according to his youth, *Gen.*43.33. Here wee must remember; that though in common practise among men, the right hand is a note of superioritie, yet in Scripture the practise is contrarie. For in the article of our Creede, *Sitting at the right hand*, signifieth the inferioritie of the Mediator, in respect of the father; though it bee a token of his superioritie, in regard of the Church. And so must the place bee vnderstood (1. *King.*2.19. where it is said, that *Bathsheba* sate at the right hand of *Salomon*,) namely, that it was an argument of Superioritie, whereunto he preferred her before the people: but it shewed her inferioritie in regard of *Salomon* himselfe. And this custome is frequent, both in the scriptures, and in humane writers. The fift, to giue libertie of speaking in the first place. This was the practise of *Elihu*, one of the friends of *Iob*, who beeing the youngest in yeares, dared not to shew his opinion, till *Iob* and others, who were his ancients, had spoken. But when they had left off their talke, then hee is said to haue answered in his turne, *Iob.*32.6,7.17. The sixt, to giue the titles of reuerence to all superiours. *Sara* according to this rule, called *Abraham* Lord, 1. *Pet.*3.9. The man in the Gospel, comming to learne something of Christ, cals him by this name, *Good Master*, Mar. 10.17. And *Anna* rebuked by *Eli*, answered him with reuerence, and said, *nay, my Lord*, 1. Sam. 1.15.

The second Rule touching honour due to superiours, is more speciall, touching superiours in authoritie: namely, that they also must be honoured. And this honour shewes it selfe in foure things.

The first is, *speciall reuerence*: which stands in the performance of two duties. The former is, to stand when our superiours doe sitte. For thus *Abraham* after hee had receiued the Angels into his tent, & prepared meat for them, serued himselfe by them vnder the tree, giuing attendance, while they did eate.

Gen.

Gen. 18.8. In like manner, when *Moses* sate in iudgement, the people are said to haue stood about him; from morning vntill euening, *Exod.* 18.13. The latter is, not to speake, but by leaue. A duty alwaies to be obserued, but specially in the courts of Magistrates. Example whereof wee haue in *Paul*, who beeing called before *Felix* the gouernour, did not speake a word, vntill the gouernour had beckened vnto him, and gaue him leaue, *Act.* 24.10.

The second thing is, *subiection*; which is nothing els but an inferiority, whereby we doe (as it were) suspend our wills and reasons, and withall cause them to depend (in things lawfull and honest) vpon the will of the superiour. This subiection is yeelded to the authority of the superiour, and is larger then obedience.

The third is, *obedience*; whereby we keepe & performe the expresse commandement of our superiour, in all things lawfull and honest. It standeth in sundry particulars: as First, it must bee in the Lord, and as to the Lord himselfe. *Whatsoeuer ye doe* (saith the Apostle) *doe it heartily, as to the Lord, and not vnto men, Col.* 3. 23. Againe, obedience must bee performed euen to superiours that are euill. Thus *Peter* exhorts seruants to bee subiect to their Masters, in all feare, not onely to the good and courteous, but also to the froward, 1. *Pet.* 2.18. Thirdly, it must be done to Rulers, in whom we see weaknesses. For their infirmities ought not to hinder or stoppe our duty of obedience, considering that the commandement of honouring the father and mother is generall without exception. Fourthly, it is to bee performed to them that are Deputies to Rulers, yea which are deputies of deputies. *Submit your selues* (saith *Peter*) *vnto all manner ordinance of man, for the Lords sake: whether it be vnto the King, as vnto the superiour, or vnto gouerners, as vnto thē who are sent of him &c.* 1. *Pet.* 2.13,14. Fiftly, though punishment bee wrongfully and most vniustly imposed by Rulers, yet it must bee borne without resistance, till we can haue our remedie. *For this is thankeworthy, if a man for conscience toward God, indure griefe, suffering wrongfully.* 1. Pet. 2.19. The practise of this wee may see in *Hagar*, the handmaid of *Sara*; who is commanded by the Angel, to returne againe to her dame, and humble her selfe vnder her hands, though shee had dealt very roughly with her, *Gen.* 16.9.

The fourth thing due to Superiours in authoritie, is, *Thanksgiuing*, in praising God for their paines, authority, and gifts principally. Thus *Paul* exhorts, that *praiers, intercessions, and thanksgiuing, be made for Kings, & al that be in authoritie*, 1. *Tim.* 2.1. The reason is, because beeing ouer vs in authoritie, wee haue the benefit of their gifts and authority, *Gen.* 45.9.

Sect. 2.

In the second place commeth to be considered, our honour due vnto our equalls. Concerning which, there be two Rules.

I. Rule. Equalls must esteeme better of others, then of themselues. Thus *Paul* exhorts all men, in meekenesse of mind, without contention or vaine-glory, to esteeme others better then themselues, *Phil.* 2 3.

II. Rule. Equalls, in giuing honour, must goe one before another, *Rom.* 12.10. where the Apostle saith not, *in taking honour*; because the duty by him prescribed, concernes not all persons, but those alone who are of a like or equall condition.

Sect. 3.

A third sort, to whom honour is to bee yeelded, are Inferiours. And the honour due vnto them is, without all contempt, in meekenes of Spirit, to respect them as brethren. This duty the Lord commands expressely to the King; *That his heart be not lifted vp aboue his brethren*, *Deut.* 17.20. The same was the practise of *Iob*, who saith of himselfe, that hee *did not contemne the iudgement of his seruant, or of his maide, when they did contend with him*, *Iob.* 31.13. *Naaman* the Syrian, thought it no disgrace to be aduised and ordered by the counsell of his seruants, 2. *King.* 5.13. And true it is, that all superiours ought to keepe their state and place; yet so, as they haue respect also to such as are inferiour to them, without scorne or contempt.

Sect. 4.

Lastly, there is a kinde of honour to bee performed to a mans owne selfe: which duty the Apostle exhorteth vnto, *Phil.* 4.8. where he saith; *If there be any vertue, if there bee any praise, thinke*

thinke on these things. By which he would teach vs, not onely to tender the honour of our superiours, equalls, and inferiours, but euen of our selues, in seeking after vertue, and praise that followeth after it.

But how should a man in righteous manner honour himselfe?

Ans. By obseruing two rules.

I. Rule. Wee must preserue our selues in body and soule; specially, we must keepe the body, that it be not made an instrument of sinne. For when wee doe vse our bodies as instruments of vncleanesse, then doe we bring a shame vpon them. And it is the will of God, *that euery man should know how to possesse his vessell in holines and honour,* 1. *Thes.* 4. 4, 5. And that which is said of the body, is to bee vnderstood of the hand, the heart, the tongue, and all the parts and members thereof.

II. Rule. If wee would truely honour our selues, wee must honour God in all our waies. For God *will honour them who honour him,* 1. *Sam.* 2. 30. Now to honour God, is to honour him according to his will and word, in the duties of good conscience and good life. On the contrary, they that dishonour God, God will dishonour them before all the world. And this must teach vs, euen to dedicate our selues to God and his prouidence, in the whole course of our callings, whether in the Church or Common-wealth.

&c. &c. &c. &c. &c.

&c. &c. &c.

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XUM